

CATALOGUE
OF THE
ARABIC AND PERSIAN MANUSCRIPTS
IN THE
ORIENTAL PUBLIC LIBRARY
AT
BANKIPORE

PREPARED FOR THE GOVERNMENT OF BIHAR AND ORISSA UNDER THE
SUPERVISION OF

SIR E. DENISON ROSS, Kt, C I E, Ph D.

Catalogue
OF THE
Arabic and Persian Manuscripts,
IN THE
ORIENTAL PUBLIC LIBRARY
AT
BANKIPORE

VOLUME VI
HISTORY

Prepared by
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Khan Saheb

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PREFACE.

THE sixth volume of the Catalogue of Persian and Arabic manuscripts in the Banīpur Library deals with historical works, arranged under the headings shown in the table of contents. When in 1914 Dr E. D. Ross left India, he asked me to take over the supervision of the work that he had first set on foot eleven years earlier. The first seventy-three pages of the volume were seen and corrected by him in print, for the remainder I am responsible.

Of the manuscripts here described the following deserve particular attention —

- No 449 Bal'amī's translation of Tabarī's history, dated A H 740
- No 455 Ahmad bin Muḥammad Faṣīḥ ul Khawāfi s Muḥṣal-i-Faṣihī
- No 463 Khwānd Amīr s Khulāsat-ul Akhbār, copied 25 years after the author's death
- No 468 Mas'ūdī bin 'Uṣmān Kuhistānī's Tārīkh i-Abu l-Khayr Kham, dated A H 999
- No 484 Translation of Sa'īd bin Mas'ūd-ul-Kāzarunī's history of Muḥammad, dated A H 841
- No 504 Copy of Muḥṭār's history written by the calligrapher Muṣṭafī ul-Katīb of Shirāz, dated A H 947

It should be mentioned here that the Catalogue owes much to the liberality of the Government of Bihar and Orissa, who made it possible for the compiler to visit distant libraries and inspect other collections. Indeed without that privilege it is hard to see how the

PREFACE.

work could have progressed at all; for there is not yet in Muhammadan India the fraternity of scholarship, nor yet the requisite learning, which makes possible that organisation and exchange of knowledge which in Europe we have come to expect and demand. That this confidence and generosity were not misplaced, Maulavî 'Abd-ul-Muqtadir's latest volume will abundantly prove.

A. F. SCHOLFIELD.

CALCUTTA, *June* 21, 1918.

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ERRATA.

- page 33, line 4, "De Guigues" *should be* "De Guignes."
- „ 35, „ 7, "noticed above" *should be* "see No. 455."
- „ 38, „ 32, "A.H. 936 = A.D. 1529" *should be* "A.H. 963 = A.D. 1556."
- „ 42, „ 2, "آذر بايجان" *should be* "آذربايجان"
- „ 140, „ 31, "transcription of the copy" *should be* "composition of the work."
- „ 141, „ 12, "الشعلبي" *should be* "الشعبي"

PERSIAN MANUSCRIPTS.

GENERAL HISTORY.

No. 449.

fol. 254; lines 23; size $14 \times 9\frac{1}{2}$; $11 \times 7\frac{1}{2}$.

تاريخ طبري

TÂRÎKH-I-ṬABARÎ.

VOL. I.

An exceedingly valuable and old copy, dated A.H. 740 = A.D. 1339, of the Persian translation of Abû Ja'far Muḥammad bin Jarîr bin Yazîd-ut-Ṭabarî's well-known general history, made by Abû 'Alî Muḥammad bin Muḥammad bin 'Abd Ullah ul-Bal'â'ni, ابو علي محمد بن محمد بن عبد الله البلعي, in A.H. 352 = A.D. 963.

Hâj. Khal., vol. ii., p. 136, says that Ṭabarî (who was born at Âmul, in Ṭabaristân, in A.H. 224 = A.D. 838, and died in Bagdâd, A.H. 310 = A.D. 921) brought down the annals to A.H. 309 = A.D. 921, and entitled it تاريخ الأمم والملوك (Brockelmann, vol. i., p. 142, calls it "K. Akhbâr-ur-Rusul wal-Mulûk"), and that the history of Ṭabarî which is now extant is an abridgment by Ṭabarî himself from his original work, which, according to Ibn-i-Subkî, as stated by Hâj. Khal., *ib.*, consisted of thirty thousand folios. According to Morley, p. 17, Ṭabarî composed the work about A.H. 300 = A.D. 912, while Hâj. Khal., *ib.*, gives us a more precise date of the composition, viz., A.H. 309 = A.D. 921.

VOL. VI.

The translator, Abû 'Alî Muḥammad bin Muḥammad ul-Bal'amî, belonged to a noble and learned family of Bal'am, a town in Asia Minor. His father, Abul Faḍl Muḥammad bin 'Abd Ullah ut-Tamîmî ul-Bal'amî, ابو الفضل محمد بن عبد الله التميمي البلعي, was the wazîr of Amîr Ismâ'il, the well-known founder of the Samanide dynasty, who died in A.H. 329 = A.D. 940. The translator, like his father, held the influential office of wazîr under the Samanide prince Amîr Abû Ṣâliḥ Maṣṣûr bin Nûḥ bin Naṣr bin Aḥmad us-Sâmânî, who reigned from A.H. 350-366 = A.D. 961-976. In A.H. 352 = A.D. 963 this prince, through his agent Abûl Ḥasan Fâ'iq, ordered his wazîr, the aforesaid Bal'amî, to translate the Arabic chronicle of Ṭabarî into Persian.

The translator has introduced new headings, and has to a great extent altered the arrangements of the original. He has divided the work into chapters, فصل, of greater or less length, and has, for the most part, observed the chronological order, thus recording the contemporary events in a systematic order. The Isnâds, or enumerations of vouchers, and almost all the Arabic verses have been omitted, and, although much new matter has been added, he has greatly abridged the original.

According to Hâj. Khal., *ib.*, the history was continued by Abû Muḥammad 'Abd Ullah bin Muḥammad ul-Fargânî, ابو محمد عبد الله الفرغاني, who entitled the continuation الصلة, and also by Abul Ḥasan Muḥammad bin 'Abd-ul-Malik bin Ibrâhîm bin Aḥmad ul-Ḥamadânî, ابو الحسن محمد بن عبد الملك بن ابراهيم بن احمد الهمداني, who died in A.H. 521 = A.D. 1127.

Bal'amî's version of Ṭabarî's history may be considered as one of the oldest works in the modern Persian language.

The *Târiḫ-i-Ṭabarî* has lately been edited in four volumes in the Nawal Kishor Press, Lucknow. An Osmanli Turkish translation of Bal'amî's Persian version was printed in Constantinople in A.H. 1260, and is described by Dr. G. Rosen in the *Z. D. M. G.*, vol. ii., pp. 159-187; and an Oriental Turkish translation, written in A.H. 928 = A.D. 1521, is mentioned by Kosegarten in his *Tabaristanensis Annales*, p. 10. A French translation by M. Hermann Zotenberg was published in four volumes, with a reprint, in the first volume, pp. 1-355, of M. Dubeux's translation (ed. 1836).

Accounts of Bal'amî's version will be found in the "avertisements" of Zotenberg and Dubeux. See also Hâj. Khal., *ib.*; Kosegarten's *Tabaristanensis Annales*, 1831; *Præfatio*, pp. 10, 11; *St. Petersburg Catalogue*, pp. 260-264; Rieu, i., p. 68; W. Morley, pp. 17-21; G. Flügel, vol. ii., p. 64; Sprenger, *Journal of the Asiatic Society*, Bengal, vol. xvii., part ii., pp. 437-471; Ethé, *Bodl. Lib. Cat.*, Nos. 2-13; Ethé, *India Office Lib. Cat.*, Nos. 2-13, etc.

The two volumes of the work bring the history down to the reign of Khalifah al-Mu'tasim Billah (A.H. 218-227 = A.D. 833-842), after which follows an abridged account of his successors down to al-Mustazhir Billah (A.H. 487-512 = A.D. 1094-1118). The present volume begins with the creation of the world and comprises the whole historia-anti-islamica.

The Arabic prefaces noticed in Rieu, i., p. 68, are not found in this copy. It opens thus, with a short Persian preface.—

سیاس و افرین مر خدایرا کامکار و کامران و آفریننده زمین
و آسمان . . . نه الباز و نه دستور نه یار و نه زن و فرزند همیشه
بود و همیشه باشد آن

The names of the author, the translator, and the Samanide prince occur in the preface, which is followed by آغاز سخن, or beginning of the history:—

بدانکه چنین گویند ارمسطاطاليس و بشرط و ان استاذان که بود
اند آن

This volume ends with the accession of Yazdajird bin Shahr-i-Yār (the Isdigeretes III. of the Greeks), the last king of the Sasanian dynasty, which ruled Persia for four hundred and fifteen years, and the translator says here, that as the account of Yazdajird and his wars is long, he will deal with it under the caliphate of 'Umar:—

حدیث یزدجرد و حربهای او بسیار است و اندر خلافتی حیر
گفته شود —

No. 450.

fol. 175 (original folios 255-530); lines and size same as above

VOL. II.

The continuation of the above.

This volume begins with the history of the prophet Muhammad, with a genealogy on fol. 255^b.—

Beginning :—

آغاز اخبار بیهیگر ما محمد مصطفی صلی الله علیه وسلم

The account in this volume extends to the reign of the Khalifah al-Mu'tasim Billâh (A.H. 218-227 = A.D. 833-841) after which follow the abridged accounts of his successors down to al-Mustazhir Billâh, as follows :—

- Wâsiq, A.H. 227-232 = A.D. 841-846.
- Mutawakkil, A.H. 232-247 = A.D. 846-861.
- Muntasir, A.H. 247-248 = A.D. 861-862.
- Musta'in, A.H. 248-251 = A.D. 862-865.
- Mu'tazz, A.H. 251-255 = A.D. 865-868.
- Muhtadî, A.H. 255-256 = A.D. 868-869.
- Mu'tamid, A.H. 256-279 = A.D. 869-892.
- Mu'tadid, A.H. 279-289 = A.D. 295-901.
- Muktafi, A.H. 289-295 = A.D. 901-907.
- Muqtadir, A.H. 295-320 = A.D. 907-932.
- Qâhir, A.H. 320-322 = A.D. 932-933.
- Râdî, A.H. 322-329 = A.D. 933-940.
- Muttaqî, A.H. 329-333 = A.D. 940-944.
- Mustakfi, A.H. 333-334 = A.D. 944-945.
- Mu'tî, A.H. 334-363 = A.D. 945-973.
- Tâ'î, A.H. 363-381 = A.D. 973-991.
- Qâdir, A.H. 381-422 = A.D. 991-1030.
- Qâ'in, A.H. 422-467 = A.D. 1030-1074.
- Muqtadî, A.H. 467-487 = A.D. 1074-1094.
- Mustazhir, A.H. 487-512 = A.D. 1094-1118.

Both the volumes are written in clear bold Naskh, on fine thick paper, with the headings in red. The *Dâls* are generally marked with diacritical points. c

The colophon is partly destroyed by worms; but fortunately the date of transcription of the copy is not spoiled. It reads thus :—

تبت من شهر صفر ختم بالخیر لسنة اربعین و سبعماية . . .

No. 451.

fol. 352; lines 17; size 9½ × 6½; 6 × 3½.

طبقات ناصري

ṬABAQÂT-I-NÂSIRÎ.

A general history from the earliest times to A.H. 658 = A.D. 1259, by Abû 'Umar 'Uṣmân bin Muḥammad ul-Minhâj bin Sirâj ul-Jûzajânî. In the preface of the present copy the name of the author occurs thus—

ابو عمر بن عثمان بن مصد المنهاج الجوزجاني

Beginning:—

الصد لله الاول الذي لا ابتداء لوجوده الآخر الذي لا انتهاء
لجوده الخ

From some passages in which the author, in the course of his narration, refers to himself and his family, we can gather the following facts:—

His ancestor in the third degree, Imâm 'Abd-ul-Khaliq, came from Jûzajân (between Merv and Balkh) to Ġaznî during the reign of Ibrâhîm, and married one of the forty daughters of this king. Of this union a son was born, who was named Ibrâhîm. His son Maulânâ Minhâj-ud-Dîn 'Uṣmân was the grandfather of the present author. Minhâj-ud-Dîn 'Uṣmân was an eminent scholar, and was commonly called Imâm Aulâd of Bukhârâ. After his return from Mecca, Minhâj-ud-Dîn 'Uṣmân settled in Sistân in the reign of Shâms-ud-Dîn Muḥammad, king of Nimrûz. The author's father, Maulânâ Sirâj-ud-Dîn Minhâj, who is spoken of by the author as the wonder of the age and the most eloquent man of Persia, was appointed Qâḍî of the army of Hindûstân by Sulṭân Mu'izz-ud-Dîn Muḥammad bin Sâm in A.H. 582 = A.D. 1186. Subsequently Sirâj took up his residence in Firûzkûh, from which place Sulṭân Bahâ ud-Dîn Sâm called him to Bâmiyân and made him Qâḍî and Khatîb of his kingdom. Although the author does not give us the date of his birth, yet when he says that he was eighteen years of age when he witnessed the slaying of Malik Rukn-ud-Dîn Maḥmûd in Firûzkûh in A.H. 607 = A.D. 1210, we can conclude that he was born in A.H. 589 = A.D. 1193. He was brought up in the Ḥaram of the princess Mâh-i-Mulk, who was a foster sister of his mother and a

daughter of Sultân Ġiyâş-ud-Dîn Muḥammad bin Sām. From Ġūr he was twice sent to Nîmrûz as an envoy to Sultân Tâj-ud-Dîn Niyâtigin in A.H. 622 = A.D. 1225 and A.H. 623 = A.D. 1226 respectively. He came to India in A.H. 624 = A.D. 1227, during the reign of Sultân Nâsir-ud-Dîn Qabâchah, and in the same year was placed in charge of the Madrasah-i-Fîrûzî at Uchh. In the year following, when Qabâchah was overthrown by Sultân Shams-ud-Dîn Îltamish, the author followed the conqueror to Dihlî, where he arrived in Ramadân, A.H. 625 = August, 1228. In A.H. 629 = A.D. 1231 he followed Îltamish to the siege of Gwalior, where he was first appointed a court preacher, and subsequently was entrusted with the highest offices of the law, which, however, he gave up on the approach of Queen Raḍiyah's army in A.H. 635 = A.D. 1237. After the death of this accomplished but ill-starred queen, Minhâj returned to Dihlî and attached himself to the service of her successor Bahrâm Shâh as a court preacher, and in A.H. 639 = A.D. 1242 was made Qâḍî of the whole territories under Bahrâm Shâh. Towards the end of the same year, when Bahrâm Shâh was deposed and slain, the author resigned his services. In A.H. 640 = A.D. 1243 he came to Lakhnautî, and after staying there for two years returned to Dihlî where he arrived early in the following year, and shortly after was appointed master of the Nâsiriyah College and was also made Qâḍî of Gwalior. Minhâj received many high honours from Sultân Nâsir-ud-Dîn Maḥmûd (A.H. 644-664 = A.D. 1246-1265) and from the distinguished and accomplished Ġiyâş-ud-Dîn Balban, who entrusted the author with several high and responsible offices and honoured him with the title of Ṣadr-i-Jahân. Shaykh 'Abd-ul-Ḥaqq Dihlawî, in his Akhbâr-ul-Akhyâr, p. 90, speaks of Minhâj as a great scholar and an ardent mystic, and says that the celebrated saint Shaykh Nizâm-ud-Dîn Auliya attended the author's lecture every Monday.

The author dedicated the present work to his patron Sultân Nâsir-ud-Dîn Maḥmûd, the youngest son of Sultân Îltamish. This Nâsir-ud-Dîn Maḥmûd must not be confounded with the eldest son of Îltamish, who was also called Nâsir-ud-Dîn Maḥmûd and died in A.H. 626 = A.D. 1228. The author commenced the composition in A.H. 657 = A.D. 1259 and completed it in the month of Shawwâl, A.H. 608 = A.D. 1260.

The work is divided into the following twenty-three sections called Tabaqât:—

I.

Prophets and Patriarchs, with a history of Muḥammad to the day of his death, fol. 3^b. Fol. 3^a, containing the first portion of the account of Âdam, is left blank.

II.

The first four Khelîfs, the sons of 'Alî and the Mubashshars, or the ten favoured companions of the prophet, fol. 36^b.

III.

The Khalifs of the Banû Umayyah, fol. 46^a.

IV.

The Khalifs of the Banû 'Abbâs, fol. 51^a.

V.

Not numbered as Tabaqah, but is introduced by ذكر ملوك حزم. It contains the history of the early kings of Persia down to the rise of Islâmism, comprising the Pishdâdians, the Kayânians, the Ashkânians, the Sâsânians, and the Akâsirah, fol. 65^a.

VI.

The Tubba's and the Kings of Yaman, fol. 89^a.

VII.

The Tâhiris, fol. 97^a.

VIII.

The Şaffâris, fol. 100^b.

IX.

The Sâmânis, fol. 103^a.

X.

The Daylamis, fol. 111^b.

XI.

The Subuktigînis, fol. 114^a.

XII.

The Saljûqis, fol. 124^b.

XIII.

The Sanjaris, fol. 137^a.

XIV.

The Kings of Nimîûz and Sijistân, fol. 140^b.

XV.

The Kurdish Kings, fol. 147^a.

XVI.

The Khwârazmshâhis, fol. 154^b.

XVII.

The Shansbânis and Kings of Ġâr, fol. 167^a.

XVIII.

The Shansabâniyah Kings of Ṭukhâristân, fol. 210^a.

XIX.

The Shansabâniyah Kings of Ġaznah, fol. 214^a.

XX.

The Mu'izzî Kings of Hindûstân, fol. 226^a.

XXI.

The Shamsî Kings of Hindûstân, fol. 238^a.

XXII.

The Shamsî Maliks, or the vassals and eminent men who served under the Shamsî Sultâns, fol. 264^b.

XXIII.

Disaster to Islâm and invasion of the infidels, fol. 306^b.

Some folios towards the end of the MS. are missing, and on comparing with the Calcutta edition of the text it is found that the contents, covering about twenty pages (Cal. edn., pp. 433-453), are wanting here. The copy breaks off with the words:—

و بر سبیل حجت باز گشتند — چون خبر بلشکر گاه مغل
رسید . . .

On the margins of foll. 3^b-4^b and 14^a-60^a some confused accounts of the kattle of Karbalâ are given.

For other copies of the Ṭabaqât-i-Nâsirî, see Rieu, i., p. 72; Morley, Descriptive Cat., p. 21; Ethé, Bodl. Lib. Cat., No. 16; Ethé, Ind. Office Lib. Cat., No. 14; J. Aumer, p. 67. See also Elliot, History of India, ii., p. 259.

The Ṭabaqâts xi., xvii.-xxii., relating to the History of India, have been edited by Capt. W. Nassu Lees, in the Bibliotheca Indica, Calcutta, 1864. An English translation of the entire work except the first six

Tabaqâts by Majr II G Raverty, has been printed for the same series, London, 1873-1876

The MS is written in minute Naskh

Not dated, apparently 16th century

No. 452.

fol 295, lines 15, size 8 × 5, 6½ × 4

تاريخ بناکیتی

TÂRÎKH-I-BANÂKITÎ.

A general history of the world from the earliest times to the accession of Sultan Abû Saïd A H 717 = A D 1317, abridged, as the author himself says, from the Jamî ut Tawarikh of Rîshîd ud Dîn Fadl Ullah, who was born at Hamadân, A H 645 = A D 1247, composed his work only seven years before the present work in A H 710 = A D 1310, and was executed in A H 718 = A D 1318

General Briggs, in his translation of Firîshṭah's preface, and some other European writers, *eg* Mr James Fraser, in his Catalogue of Oriental MSS, call the work "Tarikh-i-Binâ-i-Gitî," or Bîpâ Gitî, which would lead one to think that they considered the title to bear the meaning of 'History of the foundation of the world,' while as a fact the correct title, Tarikh-i-Banâkitî, means the history of Banakîtî, by which name the author is better known

The full title of the work, as given in the preface, is روضة اولی الالاب فی تواریخ الاکابر و الانساب The author, Abû Sulaymân Dî'ud bin Abîl Fadl Muhammad ul Banakîtî, surnamed Fakhr Banakîtî, ابو سلمان داؤد بن ابی الفصل محمد الساکي معروف, with several variations in name and genealogy, for which see Morley, Descriptive Catalogue, p 25, was a poet as well as an historian, and received from Sultan Gazan Khan (A H 694-703 = A D 1293-1304) the title of Malik ush Shu'ara in A H 710 = A D 1310

Verses in praise of the above named Sultan, as well as his two successors Uljaytû (A H 703-716 = A D 1304-1316) and Âbû Saïd, (A H 716, 736 = A D 1316-1335), are not uncommon in the present work. He is commonly called Fakhr ud Dîn Banakîtî, (in the Nigaristan, fol ٥٠, noticed below, he is called مصر الدین داؤد ساکي),

on account of his, having been born in Banâkit or Panâkit, a town in Mâwarâ-un-Nahr, also called Shâsh, and in modern times Tâshkand. His elder brother, Sayyid Nizâm-ud-Dîn 'Alî, was a very pious Darwîsh and died in Tabriz, A.H. 699 = A.D. 1299. The author completed the present work on the 25th of Shawwâl, A.H. 717 = A.D. 1317, December 31, and dedicated it to Sultân Abû Sa'id, the ninth Mongol King of Persia.

Beginning:—

الحمد لله حق حده و الصلوة علي خير خلقه محمد و آله
اجمعين الخ

The work is divided into the following nine sections called Qisms:—

I.

Prophets and Patriarchs, fol. 3^b.

II.

Kings of Persia from Kayûmurş to Yazdajird, fol. 14^a.

III.

Genealogy and history of Muḥammad, the Khalifahs of Banû Umayyah and the Khalifahs of Banû 'Abbās, to the death of Al-Musta'sim Billāh in A.H. 656 = A.D. 1258, fol. 39^a.

IV.

Kings of Îrân who reigned during the time of the Abbasides, fol. 122^a.

V.

History of the Jews from Moses to Zedekiah, fol. 138^a.

VI.

History of the Christians and Europeans from Christ to author's time, fol. 157^a.

VII.

History of the Hindus to Şultân 'Alâ ud-Dîn Muḥammad Shâh Khiljî, fol. 182^a.

VIII.

History of the Chinese, fol. 198^b.

IX.

History of the Mughals from Chingîz Khân to the accession of Sultân Abû Sa'id, in A.H. 717 = A.D. 1317.

For further details see Morley, Descriptive Catalogue, pp. 25-28; Rieu, i., p. 79; Elliot, Bibliographical Index, p. 70, and History of India, vol. iii., p. 55; G. Flügel, ii., p. 61; Ethé, Bodl. Lib. Cat., Nos. 24 and 25; Ethé, Ind. Office Lib. Cat., No. 18. See also Dorn, Asiat. Mus., p. 101.

The eighth Qism was edited with a Latin translation by Andreas Müller, Berlin, 1677; and ed., Jena, 1689.

Written in ordinary Nasta'liq.

Dated A.H. 1233.

No. 453.

fol. 278; lines 19; size 10 × 6; 7½ × 3½.

تاریخ گزیده

TÂRÎKH-I-GUZÎDAH.

A general history from the earliest times to A.H. 730 = A.D. 1329 by Ḥamd Ullah bin Abi Bakr bin Aḥmad bin Naṣr Mustaṣfi of Qazvin,

حمد الله بن ابی بکر بن احمد بن نصر مستوفی قزوینی

Beginning:—

سپاس و ستایش پادشاهی را که ملک او بی زوالست و مملکت
اوی انتقال آید

The work is held in high estimation as one of the most reliable works on general histories. Hammer-Purgstall speaks of it very highly in his works, while Ḥāj. Khal., vol. v., p. 177, remarks thus:—

و هو من الكتب المعتمد عليها في التاريخ و كلامه و نقله كالصحة
فيما ربيهم

The authors of the Universal History frequently quote it under the title of "Tarik Cozidalah."

Ḥamd Ullah Mustaṣfi, who is also the author of the well-known geographical work Nuzhat-ul-Qulûb, which he composed in A.H. 740

= A.D. 1339, belonged to the ancient Mustaufi family of Qazwîn. His ancestors were men of letters and of respectable social position. His brother, whom he calls Zayn-ud-Dîn Muḥammad bin Tâj-ud-Dîn Abî Bakr bin Zayn-ud-Dîn Aḥmad bin Amin-ud-Dîn Naṣr, was the deputy comptroller of the Wizârat under Rashîd-ud-Dîn, while his grandfather, who was killed at the time of the Mughal invasion, was for some time the Mustaufi of 'Irâq.

In the preface the author says that he had undertaken to write a chronicle in verse from the beginning of the prophet's time down to his own. It was to consist of seventy-five thousand distichs, of which he had written upwards of fifty thousand distichs (*vide* Mr. Browne's edition of the work, p. 5). The reading in this MS. is fifty-six thousand. Afterwards, considering how long his intended chronicle would take to finish, he decided to write in prose instead.

In the preface the author dedicates the work to the son and successor of his patron Khwâjah Giyâṣ-ud-Dîn Muḥammad (d. A.H. 736 = A.D. 1336) bin Khwâjah Rashîd-ud-Dîn Faḍl-Ullah, but towards the end of Book IV. the author highly eulogises another of his patrons Shams-ud-Dîn Muḥammad bin Niẓâm-ud-Dîn ul-Ḥusaynî ul-Yazdî, also a Wazîr. The author enumerates about thirty works as those on which he bases the present composition.

The work is divided into an Introduction (Fâtîḥah), six books (Bâb), and an appendix (Khâtimah), as follows:—

Fâtîḥah.—Creation of the world, fol. 7^b.

Bâb i.—Prophets and Sages from Âdam to the time of Muḥammad, fol. 9^a.

Bâb ii.—Pre-Islamic kings, fol. 42^a.

Bâb iii.—Muḥammad, his Khalîfs, friends, and descendants, fol. 67^a.

Bâb iv.—Islamic kings, fol. 197^b.

This Bâb is divided into twelve sections, but the MS. breaks off in the middle of the tenth section with an account, *براق حاجب*, the first of the Qarâ Khitâ'is of Kirmân. The ten sections respectively treat of the history of:—(1) Banî Lays Ṣaffâr; (2) Sâmânîs; (3) Ġaznawîs; (4) Ġûris; (5) Daylamîs; (6) Saljûqs of Îrân, Kirmân, and Rûm; (7) Khwârazmshâhis; (8) Atâbaks of Diyârbakr and Fârs. (9) Ismâ'îlis of Maġrib and Îrân.

Section 11 dealing with the history of the Atâbaks of Lur Buzyurg and Lur Kûchak.

Section 12 dealing with the genealogy of the Turkish tribes, genealogy of the house of Chingîz Khân, and the history of the Mughals of Îrân.

Bâb v.—Relating to the Mujtahids, Qâris (Readers of the Qurân), traditionists, Shaykhs, 'Ulamâ and poets.

Bâb vi.—Giving an account of the author's native land Qazwîn (it has been translated by M. Barbier de Meynard in the *Journal Asiatique*, 5^e série, vol. x., pp. 257-295.)

*Khâtimah.—Containing a description of genealogical tables, devised by the author to illustrate general history, is wanting.

Compare Hâj. Khal, vol. v., p. 177; J. Aumer, p. 68; Rosen, Persian MSS., p. 52; Flügel, vol. ii., p. 63; Ethé, Bodl. Lib. Cat., Nos. 26-30; Ethé, India Office Lib. Cat., Nos. 19 and 20; Rieu, i., p. 80; Elliot, History of India, vol. iii., pp. 60-66.

Professor E. G. Browne has reproduced the work in facsimile from a MS. dated A.H. 857, with an introduction.

• Written in fair Nasta'liq.

Not dated, apparently 17th century.

No. 454.

fol. 215; lines 25; size $7\frac{1}{4} \times 4\frac{1}{2}$; $6\frac{1}{2} \times 2\frac{3}{4}$.

The same.

A complete but hopelessly damaged copy of the same Târikh-i-Guzidâh.

Written in a very minute Nasta'liq on thin paper.

The MS. is wormed and pasted with papers throughout.

Not dated, apparently 16th century.

No. 455.

foll. 284; lines 23; size $10\frac{1}{2} \times 6\frac{1}{2}$; 7×4 .

مجمّل فصیحی

MUJMAL-I-FASÎHÎ.

A rare but slightly defective copy of a very valuable and interesting chronological compendium of prominent events; the births, deaths, and incidents of the lives of Muḥammad and his companions, the Imâms, kings, eminent authors, poets and other renowned personages, given under each year in chronological order since the date of Muḥammad's birth down to A.H. 845 = A.D. 1441.

A copy of the work is mentioned in Rosen, p. 111. The Asiatic Society, Bengal, possesses another copy.

Beginning:—

فصیحتر عبارتی که در گردن جان تعویذ و مشاخ اقبال تواند
بود الخ

After fol. 1^b, fifteen folios are missing, as would appear from the original folio mark ۱۶ on the second folio which opens thus with the 28th year of the 'Âm-ul-Fil:—

منه ثمان و عشرين عام الفیل — ولادت قاسم بن رسول الله
از خدیجة الكبرى —

From the second Maqâlah, which begins on fol. 4^b. and treats of the events from the first year of the Hijrah to the author's time—

مقاله دوم از هجرت حضرت رسالت علیه که مبدء تاریخ بر
آنست الی یومنا هذا —

it would appear that the author divided the work into two Maqâlahs, the first dealing with the events beginning with the first year of the 'Âm-ul-Fil, in which Muḥammad was born, down to the fifty-third year of the 'Âm-ul-Fil, after which begins the Hijrah year. The first ten years of the Hijrah, after which the prophet died, are called by separate names, which, according to the author, were given to these years by the

prophet himself. These names are thus enumerated in the following Qit'ah on fol 5* —

... بعد ازین تاریخ از هجرت نبوی خواهد بود — ده سال
سوحی که درین قطعه مذکور شده و مسد عالم جلله السلام هر
سال را نامی نهاده و درین سال دو قول گفته اند اول هجری و سده
هجری و سده الادن بالرحمل لمر گفته اند — * شعر *

سال اول هجری آمد در دوم امر قتال
در مسموم تمصص و حارم هست ازان ترفه حال
شد زلازل پش و استساقش شش گاه شمار
همو استغلاب هفت و استوا هشتم مثال
نه نرابت در دهم حج الوداع مصطفی
یارده چون شد ز عالم کرد مسد انثال

The author, who generally calls himself Ahmad bin Muhammad, but is better known as Fasih ul *Khawāfi*, محمد الفاسیهره, thus traces his descent (fol 225*) from Abū Imām al Bahilī, who, according to some, was a companion of the prophet and died A H 81 = A D 700. See *Al Isti'ab fi Ma'rifat al Ahibib* (Hyderabad Edn), vol II, p 633 —

فصح الدین احمد بن حلال الدین محمد بن نصر الدین یحیی
بن علاء الدین محمد بن طهر الدین ابو القاسم محمد بن حلال الدین
محمد بن نصر الدین ابو القاسم بن طهر الدین محمد بن ابو القاسم
محمد بن احمد بن محمد بن ابو القاسم بن حلال الدین محمد بن
احمد بن ابی نصر علی بن محمد بن علاء الدین حسینی بن ابی نکر
بن ابو القاسم بن احمد بن محمد بن قسبه بن ابو امامه صدی بن
عجلان بن وهب الساهلی —

He flourished during the time of Sultān *Shāh Rukh* (A H 807-850 = A D 1404-1447), and was not only an eye witness of most of the

events he narrates, but also played a prominent part in the history of his time.

Unfortunately the preface breaks off immediately after the few lines devoted to the praise of God and the prophet. In the course of his narrative the author mentions himself several times. We learn that he was born in Herat, Jamâdî I., A.H. 777 = A.D. 1375, and at the age of nineteen lost his father, Jalâl-ud-Dîn Muḥammad bin Naṣîr-ud-Dîn Yahyâ in A.H. 796 = A.D. 1393. In A.H. 807 = A.D. 1404 he and Amîr 'Abd-uṣ-Ṣamad bin Ḥājî Sayf-ud-Dîn were sent to Samarqand to take possession of the royal treasury from 'Umar Shaykh; but being threatened with arrest by Sultân Khalîl they had to return. In A.H. 818 = A.D. 1415, the year in which his son Rukn-ud-Dîn Maḥmûd was born, he was offered the post of Dîwân, to which he was appointed in the following year. In A.H. 821 = A.D. 1418 we find him suddenly dismissed from this service. In A.H. 825 = A.D. 1422, the year in which he lost his mother, he was sent to Kirmân to discharge the Dîwânî functions of that place, whence he returned in the following year. Subsequently, in A.H. 828 = A.D. 1425, he was made the Dîwân of Mirzâ Bâysungar (*d.* A.H. 837 = A.D. 1434) (see Ḥabîb-us-Siyar, vol. iii., Juz. 3, p. 141), who in A.H. 832 = A.D. 1428, on his return from Ṣâ'in to Herat, left the author in Simnân to look after some state affairs, and afterwards dismissed him from the Dîwânship on the 20th of Ramaḍân, A.H. 836 = A.D. 1433, and put him in prison. In A.H. 838 = A.D. 1434, when plague was violently raging in Herat, the author left the place for Bâkharz, and after staying there for two months came to Âdarbayjân in A.H. 839 = A.D. 1435. Under the year A.H. 845 = A.D. 1441 the author says that he was again put in prison on the 18th Jamâdî II. and was liberated on the 4th Rajab, after which, on the 25th Dul Hijjah of the same year, he got an introduction into Sultân Shâh Rukh's court and was handsomely rewarded by this king.

The history concludes with a Khâtimah describing the author's birthplace, Herat:—

خاتمه در ذکر بعضی از احوال شهر هرات که مولد و مسکن
کاتب العبد احمد بن محمد بن یحیی است —

Towards the end, fol. 272^b, we find a separate portion, written in the same hand as the text itself, containing an enumeration of the names of the prophets, kings and dynasties from the earliest time to it would be A.D. 1521. This portion, which seems to be the work of a the first deal
the 'Âm-ul-Fil, 1. divided into the following four parts called صحیفه:—
صحیفه اول در ذکر انبیا علیهم السلام تا خاتمه
years of the Hijrah, " names, which, accord.
اسرائیل —

صحنه دوم از حاتم انسا حله الحنة و السا تا غایب الله
 معصومین علیهم السلام
 صحنه سوم در ذکر ملوک عجم
 صحنه چهارم در ذکر نبی امه و عباسیه

The last king named is Sultân Rustum of the Âq Quyunlu dynasty, who reigned from A H 897-902 = A D 1491-1496. Then follows another enumeration of the names of the prophets, the Imams and the kings of the various dynasties, with a passing allusion to their birth, duration of life or reign, and death, based on historical works enumerated in the MS. Like the preceding portion it is divided into several *Sahifahs*.

Beginning on fol. 274^b —

مجموعی از تواریخ انسا و سلاطین و ملوک طوایف که از دیوان
 السب و نظام التواریخ مسعودی و جامع المعارف حصی و
 ساکنی و طبری و گریده و کتاب المعجم و جامع رشیدی و مزار
 جامع التواریخ مذکور است بروانات مصلحه مصرر شده مسطور
 میگردد —

This portion breaks off with the name of the 'Abbaside *Khalif* Rashid Billah, who succeeded Mustashid Billah in A H 529 = A D 1135.

A fine copy. Written in a clear minute Nasta'liq, within gold and coloured ruled borders with a full page illumination at the beginning.

On fol. 271^a, where the original history concludes with the description of Herat, the MS is dated A H 993.

No. 456.

folk 387; lines 32-35; size $17\frac{3}{4} \times 11\frac{3}{4}$; $14\frac{1}{4} \times 8\frac{1}{2}$.

روضة الصفا

RAUDAT-US-SAFÂ.

A general history from the creation of the world to the death of Sultân Husayn Mirzâ Abul Ġâzî Bahâdur, who ruled over Persia from A.H. 873-911 = A.D. 1468-1505.

By Muḥammad bin Khâwand Shâh bin Maḥmûd, محمد بن خاوند شاه بن محمود.

This work, the full title of which is روضة الصفا في سيرة الانبيا, was composed by the author at the desire of his patron, the celebrated Mîr 'Alî Shîr Nawâ'î, to whom it is dedicated.

Beginning:—

زيب فهرست نسخه مفخر انبياي عالي مكان و زينت ديباجة
مجموعه مآثر سلاطين گردون توان الخ

The author, who is better known as Mîr Khwând, belonged to an ancient noble Sayyid family of Bukhârâ. His father, Sayyid Burhân-ud-Dîn, an eminent scholar, emigrated to Balkh, where he died. Mîr Khwând was born at the beginning of A.H. 837 = A.D. 1433, and spent the great portion of his life in Herat, where he secured the noble patronage of the aforesaid Mîr 'Alî Shîr. According to the Ḥabîb-us-Siyar, vol. ii., pp. 198, 339, composed by the author's grandson, Khwând Amîr, he died on the 2nd of Rajab, A.H. 903 = A.D. 1493.

For a detailed account of the author and his work the following may be consulted: S. de Sacy, Notice sur Mirkhond, in his Mémoire sur les Antiquités de la Perse; Jourdain, Notices et Extraits, vol. ix., pp. 117-274; Hammer, Jahrbücher, vol. 69; Anz. Blatt, pp. 37-49; Quatremère, Journal des Savants, 1843, pp. 170-176; Morley, Descriptive Index, pp. 30-38; Elliot, History of India, vol. iv., pp. 127-140. See also Encyclopaedia Britannica, 9th edition, vol. xvi., p. 449.

The work was lithographed in Teheran in A.H. 1270-74, and in Bombay in A.H. 1271. A Turkish translation was printed in Constantinople in A.H. 1258.

For editions and translations of different parts of the work see Morley, pp 35, 36, Elliot pp 131-133, and Zenker, vol 1, pp 104-106 vol II, p 59

For other copies see Rieu, I, p 87, J Aumer, p 72, Etche, Bodl Lib Cat, Nos 36-69, Etche, India Office Lib Cat, Nos 24-75, etc

The work is divided, as stated in the preface, into seven volumes, called Qism (the last of which is unfinished), and an appendix also known as the eighth volume. The fact that in the seventh volume many events are narrated which took place after the author's death leads us to doubt whether Mir Khwand wrote any part of that last volume

Contents —

This copy comprises the first three volumes of the work —

VOL I

From the creation of the world down to Yazdajird, the last king of the Sasanian Dynasty

VOL II

History of Muhammad and the four Khalifs
Beginning on fol 128^b —

عنوان صحیفه مرادات و فهرست مکتوبه معاداد الح

VOL III

History of the Imams and the Khalifs down to the last of the 'Abbaside Khalifs, A H 656 = A D 1258
Beginning on fol 291^b —

حمد و ثناء که مسلمان صلاه اعلى از ادای شده آن حاکم

اند الح

Written in a fair Nasta'liq within gold and coloured ruled borders with an illuminated frontispiece at the beginning of each volume

Dated A H 1015

No. 457.

foll. 347; lines 23; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 4\frac{1}{4}$.

The first volume of the *Raudat-us-Şafâ*.

A good old copy. Written in fair Nasta'liq within gold and coloured ruled borders, with a double-page 'Unwân. An index of the contents has been added by a modern hand in the beginning of the MS.

The last two folios are in a later hand.

Not dated, apparently 16th century.

No. 458.

foll. 460; lines 18-22; size $9\frac{1}{4} \times 6$; 7×4 .

The same.

Another copy of the first volume of the *Raudat-us-Şafâ*.

Beginning as usual.

Written in ordinary Nasta'liq.

Dated the 47th regnal year, probably the forty-seventh year of *Shâh 'Âlam's* reign (A.H. 1173-1221).

No. 459.

foll. 246; lines 23; size $12 \times 7\frac{1}{2}$; $9\frac{1}{2} \times 5\frac{1}{2}$.

The second volume of the *Raudat-us-Şafâ*, from Muḥammad to the death of 'Alî in A.H. 40 = A.D. 661.

Beginning:—

عنوان صحیفه مرادات الخ

The MS is badly damaged and worm eaten

Dated Rabi' I, A H 1054

Scribe محمد ناقر ابن قاصي عبد المؤمن

No. 460

fol 342, lines 27, size 16 × 10 $\frac{1}{2}$, 11 ×

A very neat old copy of the fourth and fifth volumes of the Raudat-us Sifa

VOL IV

Containing the history of the dynasties contemporary with the 'Abbasides

Beginning —

ساسش و نایش مر پادشاهی را که کاتب فصاحت بن حرد

دانسوران از تحریر انشاء بکرائس خون قلم سرگردان آله

It is to be noticed that the first fifteen or sixteen lines of this copy do not correspond with those of the copies mentioned in other catalogues

At the end of this volume, fol 177^a, the colophon is dated A H 994

VOL V.

History of Chingiz Khan his sons and successors, down to Timūr,

Beginning, fol 17^b —

آراس دساجه ساقب و مائر ملاطس رمع مئدار آله

The greater portion of the MS, fol 1-116, 179-222, and 239-332, is in a later hand

Written in a fine clear Nasta'liq with gold and coloured ruled borders with an illuminated frontispiece at the beginning of each volume.

No. 461.

fol. 429; lines 21; size $16\frac{1}{4} \times 11$; $9\frac{3}{4} \times 5\frac{3}{4}$.

A good copy of the sixth and eighth volumes of the *Randat-raş-Safâ*.

Vol. VI.

The history of Timûr and his successors till the death of Sultân Abû Sa'id, A.H. 873 = A.D. 1468.

Beginning:—

جواهر حمد و مپاس و لآلي شكر بيقيناس نثار بارگاه آلح

The seventh volume, which deals with the history of Sultân Hûsayn, is wanting.

The eighth volume, or the geographical appendix, fol. 380^b.

Beginning:—

خاتمه در بدايع و صنايع و آنچه گماشته بلك قدرت اوست
آلح

The following subscription at the end of vol. VI., fol. 379^a, says that this copy was written by the order of نواب اصغر علي خان in A.H. 1226.

حسب الارشاد نواب عاليجناب معلا القاب رفيع الشان ذالچود
والاحسان فريد عصر وحيد الزمان نواب اصغر علي خان بهادر
سالار جنگ ادام الله اقباله — در سنه سادس و العشرين و مائتان
و الف من الهجرة النبويه — بيد المذنب هاشم علي اختتام
پذيرفت —

The colophon is dated 25th Jamâdî I., A.H. 1226.

Written in clear Nasta'liq within gold and coloured ruled borders, with an illuminated frontispiece at the beginning of each volume.

The headings are written in beautiful bold Naskh.

No 462.

fol 342, lines 17, size $12\frac{1}{2} \times 8\frac{1}{2}$, $8\frac{1}{2} \times 5$.

تاریخ صدر جهان

TÂRÎKH-I-ŞADR-I-JAHÂN.

A general history from the earliest times to the ninth century of the Hijrah

Author Fayḍ Ullah bin Zayn ul 'Âbidin Banbani, called Şadr-i-Jahân

The preface is wanting in this copy, and in the colophon the work is called *تواريخ گجراتي*, a title which has been lately added to the word *کتاب*, in a different hand. Among the authorities quoted by Sarup Chand Khatri in his *Sahih ul Akhbar* (compiled in A H 1209 = A D 1794), this work is called 'Tarikh-i Şadr-i Jahân-i Gujratī,' see Elliot, History of India, vol viii, p 314 while in the extracts transcribed from a copy of the work in the Paris Library for Sir H Elliot, and preserved in the British Museum, Or 1905, it is designated as *تاریخ صدر جهان*

On fol 336^b the author, while recording the pilgrimage performed by Malik Nasir of Egypt in A H 719, designates himself—

فص الله بن زین العابدین بن حسام سانی المطاط بک

القصاص صدر جهان

In the beginning, fol 1^a, the author makes incidental mention of the reigning king Mahmud Shah Bihara, of Gujrat (A H 863 = A D 1458—A H 917 = A D 1511)—

سلطان الاعظم شہسہاء عالم حصۃ الحق حلقہ اللہ فی الارض
محبود شاہ بن محمد شاہ بن أحمد شاہ بن محمد شاہ بن مطہر شاہ
خلع اللہ ملکہ و اند دولہ —

and according to Rieu, p 1079, the author was engaged, A H 907^b = A D 1501, in writing this work at Muhammadabad, Bedar, where he was sent as ambassador by Mahimûl Shah

A copy of the work is described in Rieu, p 86^b

Contents:—

Maqâlah I.—Divided into two Firqahs:—

(i) Ancient prophets, fol. 1^a.

(ii) Pre-Islamitic kings, divided into four sections:—

- | | |
|---------------------------------------|--------------------------------------|
| 1. Pishdâdis, fol. 28 ^b . | 4. Sâsârians, fol. 39 ^a . |
| 2. Kayânians, fol. 31 ^a . | Tubba's of Yaman, |
| 3. Ashkânians, fol. 38 ^a . | fol. 53 ^a . History of |
| | Muhammad, fol. 61 ^a . |

Bâb ii.—History of the first four Khalîfs, fol. 139^b. Banû Umayyah, fol. 182^a. Banû 'Abbâs, fol. 221^a.

Qism iii.—History of the kings posterior to Islamism, divided into two Maqâlât.

(i) In several Tabaqahs:—

- | | |
|--|---------------------------------------|
| 1. Saffâris, fol. 265 ^a . | 7. Atâbaks of Fârs, |
| 2. Sâmânis, fol. 266 ^b . | Irâq and Âdar- |
| 3. Dayâlimah, fol. 274 ^a . | bayjân, fol. 311 ^a . |
| 4. Subuktiginis, fol. 277 ^b . | 8. Kings of Egypt |
| 5. Saljûqis, fol. 284 ^a . | and Syria, fol. |
| 6. <u>Kh</u> wârazmshâhis, fol. | 321 ^b . |
| 303 ^a . | 9. Ismâ'ilis, fol. 337 ^a . |

This copy ends with an account of ركن الدين خورشاه بن علاء الدين, the last king of the Ismâ'ilis of Îrân, who died in A.H. 654. It lacks the concluding portion of the history containing the biographical notices of the early Arab and Persian poets, the most eminent Aṣḥâb, the great Tâbi'in, the distinguished 'Ulamâ, Lawyers and Shaykhs, who flourished from the second to the seventh century of the Hijrah. It may be remarked that the accounts of the Ismâ'ilis kings given in this work agree in most places word for word with those of the Târikh-i-Waṣṣâf (noticed later on), and it seems very possible that the author has abstracted these accounts from Waṣṣâf.

In the beginning all the sections before the history of Muhammad have no rubrics.

Written in a careless Nasta'liq.

Dated, Sunday, the 8th of Dûl Hijjah, A.H. 1240.

No. 463

foli 320, lines 21, size $9\frac{1}{4} \times 6$, $6\frac{1}{2} \times 3\frac{3}{4}$

خلاصة الاحبار

KHULÂŞAT-UL-AKHBÂR.

A general history from the earliest times to A H 905 = A D 1499

By Ghiyâs ud Dîn bin Humam ud Dîn, surnamed Khwând Apir,

مخبر الدين بن همام الدين الملقب بخواوند امير.

The full title of the work is خلاصة الاحبار في بيان احوال الاحبار.

Beginning —

ترتیب گوهری کہ تاجداران کور فصاحت و تحت نشان خطه
 بلاعب الح

The author abridged this work from his maternal grandfather Mir Khwând's well known historical work *Raudat us Safa*. It is a very excellent compendium of Asiatic history, written at the request of the celebrated Wazir Mir 'Alî Shir.

For references to the work see Morley, Descriptive Catalogue, pp 38-42, Elliot, Biographical Index, p 106, and History of India, vol iv, p 141, Haj Khal, vol iii p 163, Rieu, i, p 96, Ethe, Bodl Lib Cat, Nos 83-86, Ethe, India Office Lib Cat, Nos 76-73, G Flugel, vol ii, p 68, etc

A great portion of the work has been translated by Major David Price in his *Retrospect of Mohammedan History*.

The author, in his preface to the *Habib us Siyar* (noticed below) says that he commenced the work in A H 927 = A D 1521, when he was about forty eight years of age, and we can, therefore, conclude that he was born (at Herat) in about A H 880 - A D 1470. From his early youth he was fond of historical works. He secured the patronage of Wazir Mir 'Alî Shir, who placed his library, which consisted of most valuable works, in charge of the author, and thus he was able to collect stores of historical information. On several occasions Khwând Amn was entrusted with public services, which he discharged with great credit. In A H 909 = A D 1503 he was sent by Sultan Badî' uz Zaman on a diplomatic mission to Khusrau Shih, the chief of Kunduz, and subsequently he was appointed to the post of Sadr,

an office for some time held by his uncle. In A.H. 916 = A.D. 1510, when Shâh Ismâ'il overthrew the power of the Uzbeks, Khwând Âmir went to Basht, a village of Garjistân or Georgia, and spent his time in literary pursuits. After sojourning there for a long time the author repaired in A.H. 934 = A.D. 1525 to India, and reached Âgrah on the 4th of Muḥarram, A.H. 935 = A.D. 1526, on which day he was received by the emperor Bâbur. The author enjoyed the warm favour of this emperor, and accompanied him on his expedition to Bengal. On the death of Bâbur the author attached himself to Humâyûn, in whose praise he wrote the Humâyûn Nâmah, which he brought down to the end of the year A.H. 941 = A.D. 1534. He accompanied Humâyûn to Gujarât, and died there in A.H. 941 = A.D. 1534. According to his own desire his body was taken to Dihli and buried by the side of the celebrated saint Nizâm-ud-Dîn Auliya and Amir Khusrau, both of whom he had held in high veneration. Firishtah, referring to our author's death, says thus:—

... و جنت آشیانی نزدیک برهانپر شده و آن مملکت را
زیر و زیر کرده بمندو آمد—دران آوان مولف کتاب حبیب
السير ملازم رکاب بود بمرض اسهال از جهان گذران در گذشته
برحمت ایزدی پیوست و حسب الوصیت نعش او را بدھلي
برده در جوار شيخ نظام الدين اوليا و امير خسرو مدفون
گردانيدند—

The author's son Sayyid 'Abd Ullah Khân served under Akbar.

Besides the present work and the Humâyûn Nâmah, the author wrote several other works, *e.g.*, the Ḥabib-us-Siyar, the Makârim-ul-Akhlâq (A.H. 906 = A.D. 1500), the Dastûr-ul-Wuzarâ (A.H. 915 = A.D. 1509), the Ma'aşir-ul-Mulûk, the Akḥbâr-ul-Akhyâr, the Muntakhab-i-Târikh-i-Waṣṣâf, and the Jawâhir-ul-Akḥbâr. A work called the Garâ'ib-ul-Asrâr is also ascribed to him. See Elliot, History of India, vol. iv., pp. 142-43.

For a full account of the author's life see: Quatremère, Journal des Savants, 1843, pp. 386-394, and Elliot, History of India, vol. iv., pp. 141-45, and vol. v., p. 116. See also Reinaud, Biogr. Univ., under Khondemyr.

The work is divided into a Muqaddimah, ten Maqâlâhs, and a Khâtimah, as follows:—

'Muqaddimah.—About the creation of the world, fol. 2^b.

Maqâlâh I.—The prophets, fol. 4^a.

Maqâlâh II.—The Greek philosophers, fol. 47^a.

Maqalah III—The early Kings of Persia, viz, the Pishdadids, the Kayanians, the Ashkanians, and the Sasanians. The Arab kings, viz, the Lakhmis, the Gassanians, and the Himyaris, fol 50^b

Maqalah IV—Muhammad fol 82^b

Maqalah V—The first Khalifs (Rashidin) and the twelve Imams, fol 111^b

Maqalah VI—The Khalifs of the Banu Umayyah, fol 133^a

Maqalah VII—The Khalifs of the Banu 'Abbas, fol 153^b

Maqalah VIII—Treating of the dynasties contemporary with, or subsequent to the 'Abbasides, viz, the Tahiris on fol 185^a, the Saffaris on fol 186^b, the Samanis on fol 188^a, the Âli Buwayh on fol 192^a, Qabus bin Washmagir on fol 197^b, the Gaznawis on fol 198^b, the Isma'ilis of Magrib on fol 204^b, the Isma'ilis of Iran on fol 207^b, the Saljuqis on fol 211^b, the Khwarazmshahis on fol 225^b, the Atabaks of Mausil on fol 235^b, of Adarbajin on fol 236^b, of Fars on fol 237^a, and of Luristan on fol 239^b, the Qarakhitais on fol 240^a, the Âli Muzaffar on fol 242^a, the Sarbadars on fol 254^a, the Guris on fol 257^a

There is a large lacuna after fol 257. The history of the Guris breaks off with an incomplete account of سلطان علاء الدین حسن جهانسور, and on fol 258^a the MS abruptly opens with the account of Mirza Sultan Abu Sa'id's treaty with Mirza Jahan Shah, so that the latter portion of the eighth Maqalah, the whole of the ninth Maqalah, and the first portion of the tenth Maqalah, are missing.

The history proper in the text ends with the second accession of Sultan Husayn in A H 875 = A D 1470, but some meagre notices relating to the sons of Sultan Abu Sa'id down to A H 900 = A D 1499 are found at the conclusion of the tenth Maqalah. The latest event mentioned is that of the death of Sultan Husayn Bahadur Khan and the joint reign of Badruz Zaman and Muzaffar Husayn Mirza.

The Khutimah dealing with the description of Herat, which is followed by the biographical notices of the contemporary eminent persons begins on fol 281^a.

This old and correct copy is written in beautiful minute Nasta'liq, within gold ruled borders.

Dated A H 966

No. 464.

, foll. 475; lines 29; size 11 × 6; 8 × 4.

حبيب السير

HABÎB-US-SIYAR.

A general history from the creation of the world to A.H. 930 = A.D. 1523.

By Ġiyâṣ-ud-Dīn bin Humām-ud-Dīn, surnamed Khwānd Amīr, غياث الدين بن همام الدين الملقب بخواند امير. (See above, No. 463).

Beginning:—

لطائف اخبار لآلي نثار انبياء عالي مقدار و شرايف آثار
ملاطين ذوي الاقتدار الخ

The author wrote the present work subsequently to his historical work entitled خلاصة الاخبار في بيان احوال اخيار. (See above).

The full title of the present work is حبيب السير في اخبار افراد البشر.

The author undertook the compilation at the desire of his patron, Ġiyâṣ-ud-Dīn Muḥammad bin Yūsuf-ul-Ḥusaynī, who enjoyed the warm favour of Sultān Ḥusayn and of his successors, Badī'uz-Zamān and the Uzbek Shaybānī. When he was engaged in writing the first volume, it happened that his patron, who about that time had been appointed Qādī of Khurāsān and administrator of Herat by Shāh Ismā'il Ṣafawī, was killed by Amīr Khān. This took place in A.H. 927 = A.D. 1521. Having lost his patron the author gave up all hopes of completing the work; but in the same year, when Karīm-ud-Dīn Ḥabīb Ullah, a good scholar and historian, was entrusted with the administration of Herat, the author got an introduction to him and received encouragement to continue his work. He entitled the work Ḥabīb-us-Siyar after Ḥabīb Ullah, and brought down his account of the reigning sovereign Shāh Ismā'il to Rabī' I, A.H. 930 = A.D. 1524. In that year he probably completed this work. There are two chronograms at the end of the third volume, viz. آثار خبر از جهانيان and الملوك و الانبيا. Mr. Elliot (Bib. Index, vol. i., p. 122), however,

but on the authority of only one MS, states that the author did not complete his work until A H 935 = A D 1528

For other copies see Rieu, i, p 98, Moirley, Descriptive Catalogue, p 42, Ette, Bodl Lib Cat, Nos 70-82, Ette, Ind Office Lib Cat, Nos 79-98, G Flugel, ii, p 70, J Aumer, p 75, etc.

Printed Tihiran, A H 1271, Bombay, A H 1273

Although the work is an abridgement of the Raudat us Safa, it contains accounts of several dynasties omitted in that work. After treating of a dynasty the author gives biographical notices of eminent persons of the time. These are not to be found in Raudat us Safa.

The whole work is divided into three volumes (مجلد), each subdivided into four chapters (جزء).

The present copy consists of the first two volumes of the work —

Vol I

Introduction (امساج) about the creation, Iblis, the Jinns, etc., fol 6^b

Chapter i—History of the prophets and philosophers before Islamism, fol 9^b

Chapter ii—History of the kings of Arabia and Persia before Muhammad, fol 96^b

Chapter iii—History of Muhammad, fol 158^b

Chapter iv—History of the first four Khalifs, fol 232^a

Vol II

Beginning —

الصد لله الذي جعل للسنس لسان صدق علما و ارفع في
الاميس رسولآ آلع

Chapter i—History of the twelve Imâms, fol 306^b

Chapter ii—History of the Umayyade Khalifs, fol 362^a

Chapter iii—History of the 'Abbaside Khalifs, fol 406^b

The fourth chapter, which deals with the history of the dynasty contemporary with the 'Abbaside Khalifs (from the Tahiris to the Khawâizmshâhis), is wanting.

Written in a clear minute Naskh within gold and coloured ruled borders, with an illuminated frontispiece at the beginning.

Not dated, apparently 17th century

No. 465.

fol. 410; lines 25; size $12\frac{1}{2} \times 8$; $8\frac{1}{2} \times 4$.

The first volume of the Ḥabīb-us-Siyar.
Beginning as above.

Iftitāḥ, fol. 5^b.

Chapter i., fol. 9^b.

Chapter ii., fol. 110^b.

Chapter iii., fol. 183^a.

Chapter iv., fol. 299^b.

Towards the end the MS. is damaged and pasted with papers. Most of the headings pertaining to the fourth chapter are omitted. The original folios are mounted in new margins.

Fine old copy. Written in a learned Nasta'liq hand.

Not dated, apparently 11th century A.H.

No. 466.

fol. 378; lines 25; size $10\frac{3}{4} \times 7\frac{1}{4}$; $7\frac{1}{2} \times 4\frac{3}{4}$.

The third chapter of the third volume of the Ḥabīb-us-Siyar, dealing with the history of Tīmūr and his descendants down to the author's own time, with memoirs of eminent persons who flourished during the time of Sultān Ḥusayn Mīzā.

Beginning:—

ای نام توزیب نامہ فتح و ظفر
وی ذکر تو عنوان مہن را زیور
هرگز نشود کسی بافسر سرور
تا دست عنایت نیاید بر سر

The chapter is introduced by the following heading:—

جزو میم از مجلد ثالث در ذکر صادرات افعال و واردات

احوال حصرت صاحبقران امیر تیمور گورگان و تیان شہ ار وقائع
ایام اقبال اولاد و احقاد آن پادشاه گسی مسان تا ابن رمان —

This valuable old and correct copy has been collated throughout, and bears numerous traces of correction and amplification, *eg* the following note regarding Mu'in ul Farahi (d. A.H. 907 = A.D. 1501) is added in a different but old hand on the margin, fol. 343^b —

و تفسیر بحرالدور و اسرار فایده و روضة الواعظین و تفسیر
سورة یوسف از تصنیف اوس

An index of the contents dated A.H. 1141, has been added at the beginning of the MS by one 'Abd Ullah
Written in a learned Nast'liq hand

No 467.

fol. 208, lines 25, size $10\frac{1}{4} \times 6\frac{1}{2}$, $7\frac{1}{2} \times 4\frac{1}{4}$

The fourth chapter of the third volume of the *Ḥabīb us Ṣiṣar*, dealing with the history of Shah Isma'il Safawī brought down to A.H. 930 = A.D. 1523

Beginning —

حرو چهارم از مجلد سوم در ذکر طلوع آفتاب دولت و اقبال
شاهی و بیان احصای نام آن حصرت ناصاف الطاف حمایت
الهی —

ای یامه از مرل مه تا ماهی
درآب جهان از کرمیت آگاهی
از شاه و گدا هرکه تو او را خواهی
بر برق نهی امیر شاهنشاهی

The biographical appendix begins on fol. 140^b

The Khâtimah, dealing with the description of the inhabited quarters of the globe and its curiosities, begins on fol. 152^a.

Written in ordinary Nasta'liq.

Not dated; apparently 18th century.

No. 468.

fol. 243; lines 23; size $13 \times 8\frac{1}{4}$; $9\frac{1}{2} \times 5\frac{1}{2}$.

تاریخ ابوالخیر خانی

TÂRÎKH-I-ABUL KHAYR KHÂNÎ.

A general history from the creation of the world down to the 10th century of the Muhammadan era, with a long account of the reign of Abul Khayr Khân of Qipchâq, written by command of the Uzbek, king Kûchkûnji's son, Abul Gâzî Sultân 'Abd-ul-Latîf Bahâdur Khân, who succeeded his brother, 'Abd Ullah on the throne of Mâwarâ-un-Nâhr in A.H. 947 = A.D. 1540 and died A.H. 959 = A.D. 1551.

By Mas'ûdî bin 'Uṣmân Kûhistânî, مسعودی بن عثمان کوهستانی.

Beginning:—

جواهر حمد و مپاس بیقیاس که شهسوار عقل بسرحد آنج

Abul Khayr Khân, after whom the work is named, was the son of Daulat Shaykh Oghlan, and a descendant of Jûjî, son of Chingîz Khân. He was the founder of the Uzbek dynasty, and was born, as stated by the author of the present work, fol. 214^b, in A.H. 816 = A.D. 1413.

حضرت ابو الخیر خان در تاریخ سنه ست و عشر و ثمانمایه ...

از صحرائی عدم بملکت وجود قدم نهاد

*He added Khwârazm to Qipchâq in A.H. 839 = A.D. 1436, and died, according to the present author, fol. 241^a, in A.H. 874 = A.D. 1469, at the age of fifty-seven.

و در پناه و هفت سالگی در تاریخ مشه اربع و مسعی و
 ثمانیاد شاهار بلند پروار روح پر صوحش مل بیاب
 اعلی جلس نموده —

³ See De Guignes¹⁴, pp 432-33, Senkowski, *Supplément à l'histoire des Huns*, p 18, Hammer, *Geschichte der Goldenen Horde*, p 397, Erskine, *History of India under Baber*, vol 1, p 29, and Abulgasi, *Histoire Genealogique des Tatars*, Leyde, pp 499-514.

In the lengthy preface the author, after praising God, the Prophet, the first four *Khalifs*, and others, showers praises upon his sovereign, Abul Gazi Sultān 'Alī d ul Latīf Bahadur *Khan*, at whose command he wrote the present work

Although Dr Rien, p 103^a, while noticing a copy of this work, remarks "(The *Tārīkh* i Abul *Khayr Khan*) contains no reference to the author's sources," we find that the author mentions several times the following works —

fol 80^a, 84^a, 94^b, 102^b 142^b

تاریخ ساکی

fol 85^a, 100^b, 102ⁱ, 103^b

طبقات ناصری

fol 94^a

شاهنامه

fol 140^b

تاریخ جهانگشای

fol 40^b

جامع الحکایات

fol 176^b

تاریخ آل مطهر

Contents —

Preface, fol 1^b

Âdam and the ancestors of Muhammad, fol 7^b

Muhammad, fol 17^a

Tabaqah I The early *Khalifs* and the twelve *Imams*, fol 2.

Tabaqah II Banu Umayyāh, fol 33^b

امرای بنی امیه چهارده تن بوده اند — مدت ملک ایشان
نود و یک سال و یک ماه و بیست روز بوده —

Tabaqah III. The 'Abbaside Khalîfs down to Al-Musta'sim Billah
(A.H. 640-656 = A.D. 1242-1258), fol. 35^a.

طبقه میوم خلفای بنی عباس و ایشان سی و هفت تن اند
مدت خلافت ایشان پانصد و بیست و سه سال و یازده ماه و
یکروز بوده —

On fol. 47^b the author says that although some of the Persian kings, the Kayânians, the Pîshdâdis, and the Sâsânîs, reigned before the first Khalîfs (خلفای راشدین) and the 'Abbasides, he, on account of the family connection between them and the Prophet, has given them precedence.

The early kings of Persia, from Kayûmurş to Yazdajird, fol. 47^a.

The Şaffâris, fol. 103^b.

ایشان سه تن اند — مدت سلطنت ایشان چهل سال و پنج
ماه

* The Sâmânîs, fol. 104^b.

The Ġaznawîs, fol. 105^b.

The Saljûqîs, fol. 115^b.

چهارده تن اند — مدت سلطنت و ایام ایالت و شوکت ایشان
صد و سی و هفت سال و نه ماه بوده

Chingîz Khân and his successors down to the accession of Timûr Qâ'ân in A.H. 694 = A.D. 1295, fol. 140^a. The history of Chingîz Khân begins with an account of his ancestors. Space for the heading is left blank.

After fol. 158, four folios are placed in wrong order. The right order should be: 158, 162, 160, 161, 159, after which the correct order is maintained.

Hulâkû Khân and his successors, fol. 160^b. This section is brought down to the account of Sultân Aḥmad Jalâ'ir, who was defeated and killed in Tabrîz by the Turcoman Qarâ Yûsuf in A.H. 813 = A.D. 1410.

This date is expressed here, fol. 187^a, by the following chronogram, composed at the request of Sultân Shâh Rukh by one Khawâjah 'Abd-ul-Qâdir Mûsîqîdân, or musician, خواجه عبد القادر موسیقی دان,

who for some time was attached to the service of the aforesaid Sultan Ahmad Jalair —

عبد القادر دنده هر دم خون ریز

نا دور شهر بست های سر

کان مهر شهر سرور را ناگاه

نارنج وفات گسده قصد تبریز

This chronogram is also found in the *Mujmal : Fasih* (noticed above) under the year A.H. 813 fol 257^b

The author then gives a list of the names of the sons and descendants called شعبه or branch and of the nobles of *Chingiz Khan*

History of Timur and his descendants on fol 196^a This section gives a short history of Timur and his descendants with an account of the battle between Sultan Husayn and Mirza Abu Bakr bin Sultan Abu Said, who was killed by the former

The author devotes the remaining portion of the work to the history of Abul Khayr Khan which he treats as a fresh piece, commencing it with حمد and نعت—a system usually observed by Muhammadan writers in the beginning of a book

Beginning on fol 213^b —

الحمد لله الذي العزير العفار الواحد القهار و الصلوة و السلام

علي نبي البصار و آله الانرار و اصحابه الاحبار —

After dealing at some length with Abul Khayr Khan's birth, which took place in A.H. 816 = A.D. 1413, and his accession, the author relates the following —

Account of a battle between Mahmud Khwajah and Abul Khayr Khan, in which the former was routed and killed fol 221^a Abul Khayr Khan became the master of a great treasure that had been preserved in the Fort of Khwajazm by its former governors The author says that he learnt this fact from Siving Khan son of Abul Khayr Khan

The defeats of Mahmud Khan and Ahmad Khan by Abul Khayr Khan at Ikrutub انكروتوب, fol 223^b

Account of the battle in which Mustafa Khan was routed by Abul Khayr Khan fol 225^a

Abul Khayr Khan's expedition against the fortress of Siengaq fol 226^b

The arrival of Abû Sa'id Mirzâ at the Khân's court, fol. 227^b. It is said here that Abul Khayr Khân received Abû Sa'id Mirzâ with great honour, and helped him in the conquest of Samarqand. In this conflict 'Abd Ullah bin Ibrâhîm Sultân, the King of Samarqand, was killed on the 10th Jamâdî I, A.H. 855 = A.D. 1452, and Abul Khayr Khân placed the government of Samarqand in the hand of Abû Sa'id. The author narrates here the following interesting incident:—It is said that at this time, when Abul Khayr Khân had taken up his position on the battlefield, the heat of the sun was unbearable; so he ordered the Yadahchis, یده چیان (persons who produce rain by means of a stone called Yadahchî), to work with their stones, and the result, as expected, was that the sky suddenly became cloudy and rain began to fall in showers:—

چون آنجاعت (یده چیان) بعمل یده مشغول شدند و سنگها
را در کار آوردند بفرمان رب العالمین . . . ابر آسمانی در
تابستان چون سیلاب نیشانی باریدن آغاز نهاد —

Abul Khayr Khân's march against the King of Qilmâq, called here پادشاه قیلماق, اوزتیمور تایشی, who retreated after making a treaty with the Khân, fol. 234^b.

The author, after rapidly passing over the latter part of Abul Khayr Khân's reign, closes his narration with the record of the Khân's death in A.H. 874 = A.D. 1469, at the age of seventy-five. The author then enumerates the children of Abul Khayr, with a short account of those who reigned in Samarqand and Khurâsân, e.g. Muḥammad Shaybânî Khân (A.H. 906–916 = A.D. 1500–1510); Abul Khayr Khân Sîvinj, son of Abul Khayr Khân, who came to take possession of Samarqand, but resigned it to his brother, Abul Mansûr Kûch-Kûnjî Khân; the latter's son, Sultân Abû Sa'id Bahâdur; Abul Ġâzî 'Abd-ul-Laṭîf Bahâdur Khân, by whose order the author wrote the present work; 'Abd Ullah Sultân, brother of 'Abd-ul-Laṭîf, who was proclaimed in Turkistan.

The work seems to be very rare. One copy is mentioned only in Rieu, p. 102.

The present copy is fine, old and correct.

In the following colophon, at the end, the scribe, who calls himself Hâfiz Bukhârî, says that he completed the transcription of this copy on Monday, the 2nd of Ramaḍân, A.H. 999:—

تمام شد این کتابت تاریخ حضرت ابو الخیر خانی بتائید و
مدد آسمانی . . . بخط فقیر الحقیر خاکساری و قلم شکسته بسته

حافظ البخاری در روز دوشنبه دوم شهر رمضان المبارک موافق
و لاحق نوبستان سل سه ۹۹۹ در ایامی که عرب احتیار کرده
در بعضی قناعت شخصی پرمست موطن بود صورت تحریر
یافت —

Spaces (probably for illustrations) are left blank in many places.
Several notes and 'Ard didhis on the fly leaf at the beginning have
been effaced by some mischievous hands.

Written in a clear bold Nast'liq

No 469

foli 169, lines 17, size $9 \times 1\frac{1}{2}$, $1\frac{1}{2} \times 3$

کتاب التواریخ

LUBB-UT-TAWÂRĪKH.

A general history from the earliest times to A H 948 = A D 1541

By Yahyâ bin 'Abd ul Latîf ul Husaynî ul Qazwîni, یحیی بن حمد
اللطیف الحسینی القزوينی

Beginning —

حمد و سپاس مر خدای راسخ که سلطنت جهان بر آستانه
خطتش کسب ندگاند —

Amir Yahyâ bin 'Abd ul Latîf, to whom Haj Khalîl, vol ۱, p 307,
gives the name of Isma'il bin 'Abd ul Latîf, and who in the Ma'asir-
ul Umara is called Mir Yahyâ Husaynî Sayfî, belonged to the Sayfî
branch of the Qazwîni Sayyids. According to a notice at the end of
Rieu's copy of this work (Add 23512) the author was born in A H 885.
His biographers agree in remarking that the author was so exception-
ally well versed in the knowledge of history, that he knew by heart the
date of every important event from the Hijrah to his own time. Ho

was a great favourite of Shâh Tahmâsp, who treated him with such honour and distinction that his enemies, being jealous of his position, poisoned the king's mind by representing that Yahyâ and his son, 'Abd-ul-Latîf, were the leading men among the Sunnis of Qazwîn. So he was imprisoned at Isfahân by the imperial order in A.H. 960 = A.D. 1553, and died there on the 23rd Rajab, A.H. 962 = A.D. 1555, at the age of seventy-seven. Īlâj. Khal. fixes the author's death in A.H. 960 = A.D. 1553. His son Mir 'Abd-ul-Latîf, who came to India and was appointed by Akbar as his tutor, died at Sikrî in A.H. 971 = A.D. 1563, while his other son, 'Alâ-ud-Daulah, better known as Kâmî, is, as we know, the author of the excellent biographical work, called Nafâ'is-ul-Ma'âşir. The celebrated Naqîb Khân (d. A.H. 1023 = A.D. 1623), who held high mansabs under Akbar and Jahângîr and married two of his cousins into the royal family, was the grandson of the present author.

For the author see: Haft Iqlîm; Ma'âşir-ul-Umarâ; Blochmann's Â'in-i-Akbarî, vol. i., p. 447. The work has been described by Sir H. M. Elliot, Biographical Index, p. 134, and History of India, vol. iv., pp. 293-297; some extracts are to be found in Dorn, Asiatisches Museum, p. 670, and Mélanges Asiatiques, vol. i., p. 3. A Latin translation, with the title "Medulla Historiarum," was published in A. F. Büsching's "Magazin für die neue Historie und Geographie," vol. xvii., Halle, 1783.

See also Rieu, i., p. 104; C. Flügel, ii., p. 71; Cat. Codd. Or. Lugd. Bat. iii., p. 6; Krafft, p. 87; Ethé, Bodl. Lib. Cat., Nos. 88-95; Ethé, Ind. Office Lib. Cat., Nos. 101-103; Īlâj. Khal., v., p. 307.

The work was written, as stated in the preface, by the desire of Prince Abu'l Fath Bahrâm Mirzâ, the fourth son of Shâh Ismâ'il Şafawî, and was completed on the 20th Dul-Hijjah, A.H. 948 = A.D. 1541; but like the copy mentioned in Rieu (Add. 23,512), p. 105^b, it contains several accounts of a later period which are foreign to the original; for instance, the death of the emperor Humâyûn in A.H. 936 = A.D. 1529, which is followed by a very short account of the reign of Akbar, who is spoken of in the present tense, and his conquests extending from Bengal to Badakhshân and from Gujarât to the mountain of Sawâlik. Moreover, several notes relating to the birth and death of distinguished men and royal personages, and other events of historical importance, are given on the margins in a different hand; e.g., the last note on the margin of fol. 468^a, relating to Bahrâm Mirzâ, of whom it is said, that he died on Thursday night, the 19th of Ramadân, A.H. 956 = A.D. 1548, and that his body was sent to Mashhad for interment.

Contents:—

The work is divided into four parts called qism, with many subdivisions, as follows:—

QISM I.

In two Fāsils

1. Muḥammad, on fol 3^b —

فصل اول در ذکر حضرت محمد مصطفی صلی الله علیه و آله
و سلم — ولادت آنحضرت روز جمعه وقت طلوع آفتاب هجدهم
ربیع الاول، و بروایت عامه روز دوشنبه بعد از طلوع صبح صادق
دوازدهم ربیع الاول عام الفیل در عهد کسری نوشروان عادل
در مکه مبارک شرفه الله تعالی نوده —

2 The twelve Imams, fol 8^b —

فصل دوم در ذکر ائمه هدا علیهم الصلوة و السلام و ایشان
دوازده امام اند —

QISM II.

Kings anterior to Islamism, divided into four Fāsils

1 Pishdādis, on fol. 19^a —

فصل اول در ذکر پیشدادیان — یازده تن — مدب ملکیان
دو هزار و چهارصد و پنجاه سال —

2 Kāyanians, fol 22^a —

فصل دوم در ذکر کاسانیان — ده نادرشاه — مدب ملکیان
هفتصد و سی و چهار سال —

3 Mulūk ut Tawā'if, fol 26^b —

فصل سوم در ذکر ملوک طوایف از عهد اسکندر تا زمان
اردشیر بابکان — مدب ستم و هزده سال . . و ایشان سه
فرقه که نیست و یک نادرشاه بودند از دیگران بزرگتر بودند —
فرقه اول انطش رومی . . مدب چهار سال ماضی بود —
. . . فرقه دوم اشکانی — دوازده پادشاه و مدب ملک سال

صد و شصت و پنج سال . . . فرقه میوم اشقانیانند . . . هشت
پادشاه مدت ملکشان صد و پنجاه و سه سال

4. The Sâsânis, fol. 28^a:—

" فصل چهارم در ذکر ساسانیان که ایشانرا کامیره خوانند می
و یک پادشاه بودند مدت ملکشان پانصد و می و یک سال

QISM III.

The post-Muhammadan rulers, in three Maqâlahs and six Bâbs.

1. The four Khalifs, fol. 36^b:—

مقاله اول در ذکر خلفای رامشدین ابو بکر و عمر و عثمان
و علی

2. Banû Umayyah, fol. 37^a:—

مقاله دوم در ذکر امثیلائی بنی امیه — چهارده تن — مدت
حکومت شان نود و یک سال

3. Banû 'Abbâs, fol. 41^b:—

مقاله میوم در ذکر خلفای بنی عباس بن عبد المطلب —
و ایشان می و هفت کس اند — مدت دولت شان پانصد و بیست
و چهار سال

Bâb i.—Kings of Îrân, contemporary with the 'Abbasides, fol. 49^a:—

باب اول در ذکر طبقات سلاطین ایران که در زمان بنی عباس
متصدی امر سلطنت بوده اند —

This Bâb consists of the following eleven chapters:—

1. The Tâhiris, fol. 49^a:—

فصل اول در ذکر طاهریان و ایشان پنج تن بودند

2. The Saffâris, fol. 50^b:—

فصل دوم در ذکر صفاریان — از ایشان سه کس سلطنت رمیده
— مدت حکومت شان می و چهار سال

3. The *Sāmānis*, fol. 52^a:—

فصل سیوم در ذکر سامانیان — مدت ملک ایشان صد و دو سال و شش ماه —

4. The *Ġaznawis*, fol. 53^b:—

فصل چهارم در ذکر غزنویان — عدد ایشان چهارده تن مدت ملکشان صد و پنجاه و پنج سال

5. The *Ġūris*, fol. 55^b:—

فصل پنجم در ذکر غوریان پنج تن مدت ملکشان شصت و چهار سال —

6. The *Buwayhis*, fol. 56^b:—

فصل ششم در ذکر آل بویه — عدد ایشان هفتده نفر — مدت ملکشان صد و بیست و هفت سال

7. The *Saljūqis*, fol. 61^a:—

فصل هفتم در ذکر سلجوقیان — ایشان چهارده نفر اند مدت ملکشان صد و شصت و یک سال

8. The *Khawārazmshāhis*, fol. 68^a:—

فصل هشتم در ذکر خوارزم شاهیان و ایشان نه نفر اند مدت ملکشان صد و سی و هشت سال

9. The *Atābaks*, fol. 70^b, divided into three sections called
شعبه:—

(1)

شعبه اول بفارس و ایشان معروف اند بسغریان — عدد ایشان زیاده است — مدت ملکشان صد و بیست سال

(2) fol. 72^a.

شعبه دوم بشام و دیار بکر — نه تن — مدت ملکشان صد و هشتاد و هشت سال

(3) fol. 73^b.

شعبه میوم بعراق و آذر بایجان و از ایشان شش تن بحکومت
رسیدند

10. The *Ismâ'ilis* of *Mağrib* and of *Îrân*, fol. 75^a:—

فصل دهم در ذکر اسماعیلیان مغرب اند . . . و ازین طایفه
بعضی که در مغرب و مملکت مصر و شام پادشاهی کردند چهارده
تن اند — مدت ملکشان دو یست و شصت و شش سال

11. The *Qarâkhiṭâ'is* of *Kirmân*, fol. 80^a:—

فصل یازدهم در ذکر سلاطین قراخطای بکرمان — نه تن مدت
ملکشان هشتاد و شش سال

There is a lacuna after fol. 80 and the section breaks off abruptly with an incomplete account of *سلطان حجاج بن قطب الدین*, the fourth ruler of the *Qarâkhiṭâ'is* of *Kirmân*.

Bâb ii.—The *Muğals* from *Chingiz Khân* to *Abû Sa'id*. The accounts of the first four kings of this line, viz. *Chingiz Khân*, *Uqtâi Khân*, *Kayûk Khân* and *Mangû Khân* are missing owing to the lacuna after fol. 80, and the narrative is as abruptly resumed in the reign of *Hulâkû Khân* on fol. 81^a.

Bâb iii.—*Mulûk-uṭ-Ṭawâ'if* or local dynasties which succeeded *Abû Sa'id* in *Îrân*, divided into five chapters (فصل):—

1. The *Chûpânis* on fol. 89^a.
2. The *Îlkânis* on fol. 91^b.
3. *Amîr Shâykh* *Abû Ishâq Injû* and the *Muzaffaris*, in two *maqâlahs*, viz. *Abû Ishâq* on fol. 94^a, and the *Muzaffaris* on fol. 96^a:—

مقاله دوم در ذکر مظفریان و ایشان هفت تن اند مدت ملکشان
هفتاد و دو سال —

4. The *Kurts* on fol. 103^a:—

فصل چهارم در بیان احوال ملوک کرت — هشت تن مدت
حکومت شان صد و سی سال

5 The Sarbadars, fol 108^a —

مصل پشم در ذکر سرمداران دوارده تن مدت حکومت شان
می و پنج سال

*Bab iv—Timur and his successors fol 112^b The accounts of Humayūn (fol 128^a) and Akbar (fol 129^b) are added to this Bab

Bab v—The Turkish Kings, i.e. the Qaraqyunlus and the Aq qyunlūs

There is a lacuna after fol 131^b and the accounts after the history of Sultan Husayn Mirzā belonging to Bab iv, and those before the history of Mirzā Jahan Shāh, belonging to Bab v, are missing

Bab vi—The Uzbeks of Mawarān-nahr and Khurasan from A.D. 900 = A.D. 1494 to the date of composition, on fol 144^a —

باب ششم در ذکر سلاطین خراسان که لیسکر ایسانرا اربک
گوند و ایسان بعد از سه تسعایه سرکسان و ماوراء النهر و
حرامان آمدند —

QISM IV

The Safawis, on fol 147^a

The author concludes this section with a short account of the reign of Shāh Tahmasp Safawī and remarks at the end that, if chance favour him, he will deal with the history of the above king in a separate work on an elaborate scale —

بنان موحاب علیه و حالات قدمه حسب شاه عالم پناه
بشن از آنست که درین مصحرات کجند — اگر توفیق رسی
شود داعیه چنانست که بعضی از آن در کتابی مفرد من گردد
ان شاء الله تعالی —

Written in a clear minute Nasta'liq within gold ruled borders, with an illuminated frontispiece

Not dated, apparently 17th century

No. 470.

foll. 365; lines 15; size $9\frac{3}{4} \times 6$; $7 \times 3\frac{1}{2}$.

نگارستان

NIGÂRISTÂN.

A collection of narratives and interesting accounts, extracted from the standard works of Muhammadan history, and arranged in proper order under the dynasties to which they relate. These accounts extend from the time of the Prophet to A.H. 959 = A.D. 1551, the year in which the work was composed.

Author—Ibn Muḥammad Aḥmad.

Beginning:—

ای طرازندۀ بهارستان
و ای نگارندۀ نگارستان

• The author, whose full name is Aḥmad bin Muḥammad bin ‘Abd-ul-Ġafūr al-Ġaffārī al-Qazwīnī, is better known by the name of Qāḍī Aḥmad Ġaffārī, احمد بن محمد بن عبد الغفور الغفاري القزويني. معروف به قاضي احمد.

His father, Qāḍī Muḥammad Ġaffārī, who was the Qāḍī of Ray, and composed poetry under the poetical *nom de plume* Wâṣilī, died in A.H. 933 = A.D. 1526. Qāḍī Aḥmad, who is highly spoken of as a good prose writer, also composed poetry, and left, in addition to the present work, the well-known history called *Jahân Ârâ*, which he composed in A.H. 972 = A.D. 1564, and dedicated to *Shâh Tahmâsp Ṣafawî*. After his return from a pilgrimage to Mecca, he died at Sînd in A.H. 975 = A.D. 1567.

See *Haft Iqlim*, *Tuhfah-i-Sâmî*, fol. 75^b, *Badâ’ûnî* and *Sprenger*, p. 55.

From the nature of the arrangement observed in the work it is rather difficult to give an exact idea of the contents without mentioning each anecdote. This has been already done by M. Kraft, *Catalogue*, pp. 87–90.

See also Hammer, *Schöne Redekünste*, pp. 307–9; Morley, *Descriptive Cat.*, p. 50; Dorn, *St. Petersburg Cat.*, p. 276^b, and *Asiatisches Museum*, p. 676; Elliot, *History of India*, vol. ii., p. 504; Hāj. *Khal.*, VI., p. 381.

Lithographed at Bombay, A H 1245 and 1275. A Turkish translation of the work in MS is preserved in the British Museum, Add 7802.

In the preface the author enumerates thirty works which he has used in writing the present work. The first of these is the Balami's translation of Tabari's history, and the last two mentioned are the تذکرۂ دولیماہ and مجالس العباس; and as in Riens's copy (Add 26,286), five more works, omitted by Kraft, p 87, and by Dorn, Asiat. Mus., p 677, are mentioned in this copy.

The date of composition, A H 959 = A D 1001, is given in the following chronogram with which the work concludes —

ارین روصہ کہ ار فرط نوا در
شود هر دم نگاری تارہ لامع
بی تاریخ و نامش فکر کردم
حرد گشا کہ هست این نیکہ جامع
جو در واقع نگارسان چس است
ار آن آمد نگارسان واقع

The words نگارسان واقع are equal to 959.

This fine ancient copy is written in a beautiful clear Nasta'liq within gold ruled borders, with a double paged 'unwan at the beginning.

Dated 8th Rajab, A H 1018.

Scribe مقبر الحضر محمد رضا کولوی

No 471

fol 378, lines 13, size $9\frac{1}{4} \times 7\frac{3}{4}$, $6\frac{1}{2} \times 4\frac{1}{4}$

صبح صادق

SUBH-I-SÂDIQ.

A very comprehensive, historical, biographical and geographical work from the earliest times to A H 1048 = A D 1638.

By Muḥammad Ṣâdiq bin Muḥammad Ṣâlih-ul-Isfahânî-ul-Âzâdânî,
محمد صادق بن محمد صالح الاصفهاني الآزاداني.

The complete work, as mentioned in the preface to the first volume, is divided into four volumes, each of which is subdivided into several sections (مطلع). This library, however, possesses only the first two volumes, bound in four separate parts.

Beginning with an Arabic preface thus:—

الصد لله خالق الارواح فائق الاصباح مرسل الرياح في الصباح و
الروح الن

In this preface the author says that he commenced the composition of the work in A.H. 1041 = A.D. 1631, and completed it in the beginning of A.H. 1048 = A.D. 1638.

The Arabic preface is followed on fol. 4^a by a Persian prose preface, which begins thus:—

اول نامه نام پادشاهي را شايد كه پادشاهان را از بندگان
شرف افزايد الن

Dr. Ethé (Bodl. Lib. Cat., No. 102) very curiously makes the wrong assertion that the author dedicated the work to the emperor Jahângîr, who died in A.H. 1037 = A.D. 1627, that is, four years before the author commenced the work. The author, in his preface to the first volume, as well as in those to the second and third, distinctly says that he dedicated the work to Sultân Shujâ', the second son of Shâh Jahân. It seems that the word جهانگیر, which occurs in the preface of the first volume, and which the author uses there merely as a title of honour for Shujâ', and not as a name, has somehow or other led the learned Doctor to believe that the dedication is meant for Jahângîr, the emperor:—

اختر برج کامگاري — گوهر درج بختياري — سلطان جهانگیر
— خاقان سخن پذیر . . . الن

Only a few lines before the above quotation, the author very distinctly dedicates the work to Sultân Shujâ':—

. . . آنرا صبح صادق نام نهادم و بنام نامي و اسم سامي
آفتاب هفت اقليم — گوهر افزاي تخت و ديهيم — . . . باسط
امن و امان — ناصر اسلام و ايمان — وارث سرير سليمان — مفر

دودمان صاحبقران — صاحب جهان و جهان — آفتاب ملوک
شاه شجاع . . ریب و ریت دادم — الخ

The above statement is further supported by the author of the *Gul i Ra'nā*, fol 145^a, who gives a long sketch of Muhammad Sīdīq's life extracted from the author's autobiography given in the 12th Matla' of the third volume of the present work

See also Rieu, p 88^q, *Khazanah i 'Āmirah*, p. 7, Sprenger, *Oude Cat*, p 144, nos 7-8, and Elliot, *History of India*, vol vi, p 453

The author, Muhammad Sādiq, was born on Sunday, the 3rd of *Shā'ban*, A H 1018 = A D 1609, at Suriat, where his father, Muhammad Salih was serving under the celebrated 'Abd ur Rahim Khan *Khannān*. In A H 1026 = A D 1617 Muhammad Sadiq came to Burhanpūr, whence, in the ensuing year, after staying for some time at Malwah, he went to Ilāhābad with his father, who, soon after his arrival, got the office of the *Diwān* from Prince Parwiz. In A H 1029 = A D 1619 the author came to Patna, and after spending here and at Jaunpūr some years in study, in the course of which he enjoyed the learned society of several eminent poets and scholars, in A H 1035 = A D 1625 he went to the Deccan to meet his father, who had gone there in the train of Prince Parwiz. In A H 1036 = A D 1626, when he was staying with his father in Ilāhpūr, he received the news of Parwiz's death at Burhanpur. After the prince's death, the author, after staying for some time at Burhānpur, went to the camp of *Shah Jahan*, by whom he was appointed a chronicler. After the death of *Jahāngir* (A H 1037 = A D 1627), he came to Āgrah and received from *Shah Jahān* a *Jagir* in Bengal. On his way to Bengal he visited Jaunpur and Patna, and in the latter place made the acquaintance of Qasim Khan, who at this time, A H 1038 = A D 1628, having been appointed the Governor of Bengal, was proceeding to that province. The author then came to Jahāngirnagar in the company of Qasim Khan. After the death of that general, A H 1042 = A D 1632, he attached himself to Āzam Khan, who succeeded Qasim Khan in Bengal. His father, Muhammad Salih, died on the 18th *Shāwwal*, A H 1043 = A D 1633, leaving, besides the author, three sons, viz, Muhammad Taqī, who was then in Persia, Muhammad Sa'id and Muhammad Ja'far, who were then living in Bengal. When the author and his brothers were on the point of being imprisoned for some government debts due from their father, they were saved by Mir 'Alī Hamadani, the *Badakhshī* of Bengal. When Islam Khan became the Governor of Bengal, the author did not receive the favour he expected from him, but, on the other hand, at the instigation of some of his enemies, was sent to Salimabad, where he remained in confinement until *Shā'ban*, A H 1048 = A D 1638, when Sayf Khan Qazwini gave him an honourable post. The date of the author's death

is not recorded by any of his biographers, but as in another of his works entitled *مشاهد صادق* (see Rieu, p. 775), he mentions A.H. 1056 = A.D. 1646 as the current year, it is evident that he was still living at that time.

The contents of the work have been stated by Sir H. Elliot, *History of India*, vol. vi. p. 453.

The third volume, dealing with the celebrated men of the first ten centuries, and the fourth, which contains the alphabetical list of the names of nations, countries, etc., and gives a geographical account of the world, are unfortunately wanting in this Library.

Comp. Rieu, p. 889; Ethé, *Bodl. Lib. Cat.*, No. 102.

This copy ends with the third *Maṭla'* of the first volume dealing with famous men (especially Greek philosophers) who flourished before Islām.

No. 472.

fol. 379-917; lines and size same as above.

The continuation of the above.

This part begins with the fourth *Maṭla'* of the first volume, dealing with the history of Muḥammad, and ends with the eighth or the last *Maṭla'* of the same volume, which treats of the 'Abbaside *Khalifs* and their *Amîrs* and *Wazîrs*.

It begins thus:—

مطلع چهارم در ذکر اخبار مید مختار خاتم النبیین و مید
المرسلین و شفیع المذنبین احمد محبتی محمد مصطفی صلی
الله علیه و آله اجمعین

No. 473.

fol. 918-1461; lines and size same as above.

The continuation of the above.

The second volume of the same work, beginning with a preface which opens thus:—

الصد لله علي نواله و الصلوة علي محمد و آله — و بعد فهد
المجلد الثاني من الصبح الصادق —

This volume, divided into six Matlas, begins with the history of the dynasties which ruled over Iran before Chingiz Khan. The present copy ends with a portion of the fourth Matla', relating to the first part of the reign of Shah Isma'il Safawi.

No 474

foli 1462-1481, lines and size same as above

The continuation of the above

This part begins with the remaining portion of Shah Isma'il Safawi's reign, and ends with the sixth or last Matla' of the second volume dealing with the history of the Muhammadan Kings of India down to Shah Jahan.

Beginning —

در جواب نوشت که ما را نر حرم دربار روضه روضه
است و بهرامان حواهم شایب

All these four parts are written in the same hand, in a clear and bold Nasta'liq

Not dated, apparently 17th century.

Scribe ارشد علي

No. 475.

foll. 79 ; lines 8-15 ; size $9\frac{1}{2} \times 6$; $6\frac{1}{4} \times 4$.

فهرست صبح صادق

FIHRIST-I-ṢUBḤ-I-ṢÂDIQ.

A detailed and complete index of the above-mentioned four parts of the Ṣubḥ-i-Ṣâdiq.

“ It begins with the Arabic preface found in the beginning of the first volume.

The colophon is dated, ‘Azîmâbâd (Patna), A.H. 1303.

تمام شد فهرست مطوله هر دو مجلد نسخه صبح صادق در
عظیم آباد بتاریخ بست و هفتم شهر شوال المکرم سنه ۱۳۰۳
هجری —

Written in beautiful Nasta'liq.

No. 476.

foll. 529 ; lines 25 ; size $10\frac{1}{2} \times 7$; $8 \times 4\frac{3}{4}$.

منتخب التواریخ

MUNTAKHAB-UT-TAWÂRÎKH.

A very comprehensive universal history from the beginning of the world to the time of Shâh Jahân.

By Muḥammad Yûsuf bin Shaykh Rahmât Ullâh ul-Atakî ul-Kan'ânî, محمد يوسف بن شيخ رحمة الله الاتكي الكنعاني.

The MS. is defective at the beginning, but from the preface of the *Bûhâr Library copy, in which the author designates himself, يوسف.

بن شمس رحمة الله الاتكي اصلاً ووطناً و الكنعاني مولداً, it would appear that he was born in Kan'un (?) but of a family that belonged to Atak, Panjib, where he lived The author dedicates the work to Shah Jahān —

ناصر الحق و الدين ابو المظفر شهاب الدين محمد صاحبقران
ثاني شاه جهان بادشاه غازي

He frankly admits that his work consists of extracts transcribed from other works —

بهمن خوار که در نسخ مذکوره مسطور بود انجاب
نموده به صاحب الوارح موموم صاحت

The author enumerates these works as his authorities —

- (۱) ترجمه تاريخ محمد بن حرير الطري
- (۲) تاريخ معجم
- (۳) تاريخ گریده حمد الله مسوفي قروي
- (۴) مجمع الاساب
- (۵) تاريخ ساكي
- (۶) روضة الاحباب مر جمال الدين محدث
- (۷) مآلذ السي
- (۸) روضة الصفا
- (۹) حسب السر
- (۱۰) نگارسان ملا احمد خشاري
- (۱۱) تاريخ حائل الدين مسوطي
- (۱۲) مرآة الصان ملا مصلح الدين لاري
- (۱۳) تاريخ سيد ملا معصوم بکري

ر نامه

ابولي

(۱۶) تاریخ نظامی

(۱۷) تاریخ بیت المعمور (معبور Rieu reads) معمور خان

(۱۸) تاریخ الحکما

(۱۹) تذکرة الاولیا (Omitted in Bûhâr Lib. copy)

(۲۰) نفحات مولانا عبد الرحمان جامی

(۲۱) عجائب البلدان

(۲۲) عجائب الدنیای شیخ آذری

According to Rieu, loc. cit., the work was completed on the 15th of Dul Hıjjah, A.H. 1056 = A.D. 1646, while our copy bears several earlier dates.

In the detailed description of the contents given in the beginning (fol. 2^b-13^b) the author mentions A.H. 1039 = A.D. 1629 as the current year:—

طبقه بیست و پنجم کورکانیان نوزده پادشاه مدت پادشاهی
ایشان از سنه احدی و سبعین و سبعمائه تا زمان تحریر مسطور که
سنه تسع و ثلاثین و الف است الخ

The same date, A.H. 1039, is again mentioned on fol. 400^a; while later on the date A.H. 1045 = A.D. 1635 is mentioned in several places. Again, on fol. 464^b the author, while referring to the descendants of Mirân Shâh, mentions A.H. 1047 = A.D. 1637 as the current year:—

شعبه میوم اولاد امجاد و احفاد عالی نژاد حضرت میران
شاه بن امیر تیمور صاحبقران — مدت سلطنت و زمان خلافت
و جهانگیری این سلسله علیه و شعبه معظمه بامستقلال از زمان فوت
مرزا عبد الله بن شاهرخ سلطان بن صاحبقران که در سنه خمس
و خمسین و ثمانمائه واقع شد تا این تاریخ که مشهور سنه سبع و
اربعمین و الف است . . . الخ

It would therefore seem that, according to the present copy, the author commenced this work in A.H. 1039, and that he was still engaged on it in A.H. 1047.

Although the list of the descendants of Timur, enumerated in the beginning ends with the name of Shah Jahan and the dates to which the author refers as current years correspond with the reign of this emperor, the portion in the text dealing with the Timurides closes with an account relating to the 39th year of Akbar's reign, $\text{y} 1002 = \text{A.D. } 1503$, in which year it is said that Mirza Rustum bin Sultan Husayn with his relatives came to the imperial court.

The MS opens abruptly thus on fol 2^a —

تر اوصاع اهل عالم و وسيله كشت شامائي امم مائل و
مستغوف بود الح

corresponding with line 2, fol 1^b of the Bubar Library copy

Like Ricus MS, it is divided into a Muquddimah, five Qisms and a Khata'mah, with minute subdivisions

Contents —

Muquaddimah Divided into four Faisls —

- 1 Utility of history, fol 8^a
- 2 Creation fol 8^b
- 3 Tribes of the Jinns, fol 10^a
- 4 Constitution of the human body, fol 11^b

Qism I Divided into two Babs —

- (1) Prophets, 109 in number, and apostles 51 in number, fol 13^b
- (2) Ancient sages who lived before Muhammad's time, 27 in number, fol 110^b, philosophers, 12 in number, fol 117^a

Qism II Divided into two Babs —

- (1) Early Persian kings —
Pishdadids, fol 121^a, Kayanians, fol 122^b, Aspidanians, fol 149^b Sassanians, fol 151^a
- (2) Kings who were contemporary with the early kings of Persia —
Arab kings fol 166^b, 'Amaliqih or Pharaohs fol 176^a, Kaldanis (Chaldeans) fol 176^b, Kings of Mawara un-Nahr, who were the descendants of Tur, fol 177^b, Kings of Israel, fol 178^a, Kings of Rum and Yunan, fol 182^b, Kings of the Irtang (Roman Emperors and Popes) fol 183^b, Hindu Prophets and Rajas of India, fol 192^b, Kings of Khita'i, fol 193^b

Qism III Divided into two Babs —

- (1) History of Muhammad His genealogy, including an account of his ancestors, fol 200, events that took place from

the time of his birth to his prophetic mission, fol. 205^a; events of the time of his prophetic mission to his emigration to Medina, fol. 210^a; events from the first year of the Hijrah to his death, fol. 220^b.

Here follows great confusion. Immediately after the account of Muhammad's death, fol. 256^b, the narrative begins with the accession of Shâh Tahmâsp of the Şafawî dynasty, which, according to the contents in the beginning, belongs to the 21st Tabaqah of Qism IV.

The whole of the first Tabaqah of the second Bâb of Qism III., dealing with the history of the early Khalifs and the twelve Imâms, is missing, and after an account of Shâh 'Abbâs of the said Şafawî dynasty, the narrative begins with the Second Tabaqah of the Second Bâb of Qism III.

Second Tabaqah :—

History of the Kings of Umayyah, fol. 262^b.

Third Tabaqah :—

History of the 'Abbaside Khalifs, fol. 268^a.

Qism IV. Divided into twenty-four Tabaqahs :—

(1) Tâhiris, fol. 301^a.

(2) Şaffâris, fol. 302^b.

(3) Sâmânîs, fol. 303^b.

(4) Ġaznawîs, fol. 307^b.

(5) Ġûris, fol. 316^b.

(6) Daylamîs, fol. 319^b.

(7) Saljûqîs, fol. 324^a.

(8) Khwârazmshâhis, fol. 334^a.

(9) and (10) Atâbaks of Âdarbayjân, fol. 338^b; Rûm and Syria, fol. 339^b; Fârs, fol. 340^a; Luristân, fol. 341^a; Buzurg Atâbaks, fol. 341^b, and Kûchak Atâbaks, fol. 343^a.

(11) Kings of the lineage of 'Abd-ul-Mu'min, fol. 345^b.

(12) Qarâkhitâ'is, fol. 347^a.

(13) Ismâ'îlis, fol. 349^b.

(14) Kings of Egypt, fol. 355^b.

(15) Turks, Mugals and Tâtârs, fol. 358^a.

(16) Kurts, fol. 384^b.

(17) Muzaffaris, fol. 386^b.

(18) Îlkânîs, fol. 394^a.

(19) Qarâ Quyûnlûs, fol. 394^b.

(20) Aq Quyûnlûs, fol. 396^a.

(21) Şafawîs, fol. 397^b.

(22) Kings of Rum, fol 400*

(23) Rulers of Sind, fol 406*

(24) Kings of India, fol 422^b

This section closes with an account of Muza Rustum's arrival in Akbar's Court in A H 1002

Qism V Divided into four Babs —

(1) The five Imams of the Sunnis, fol 471^b

(2) Shaykhs and Saints, fol 472^b

(3) 'Ulama, fol 483*

(4) Arab poets, fol 487*, Persian poets fol 487^b

Khatimah Divided into three Babs —

• 1 On different areas and the seven climates, fol 492*

2 Subdivided into ten Fasl —

Cities fol 496^b, countries fol 500^b, mountains fol 501^b,
deserts fol 503^b, seas, fol 504^b, lakes, fol 506*, rivers,
fol 507*, springs, fol 508^b, wells fol 510*, and islands
fol 511*

3 Wonders and curiosities of nature, in nineteen Fasl

The MS is in a damaged condition. It is written in different minute Nasta'iq hands viz foll 1-251* and 350-440 by one scribe f ll 251-316 and foll 441-523 by another and foll 316-340 by a third •

Not dated, apparently 13th century A H

No 477.

foll 467, lines 20, size 10¹/₂ × 6³/₄, 7 × 4

مرآت العالم

MIR'ÂT-UL-'ÂLAM.

A very excellent and trustworthy compendium of eastern history and biography from the earliest times to the reign of Aurangzeb, compiled in A H 1048 = A D 1667

Beginning:—

برترین گوهری که تاجداران کشور فصاحت و تفت نشینان خطه
بلاغت را پیرایه افتخار باشد اله

This valuable history, usually ascribed to Bakhtāwar Khān, is really the work of Muḥammad Baqā of Sahāranpūr. Bakhtāwar Khān's claim to the authorship for himself has led Dr. Dorn, Colonel Dow, W. H. Morley and others to ascribe the work to him. Even Khudā Baksh Khān, the founder and donor of this library, in his Mahbūh-ul-Albāb (lithographed, 1896), ascribes the work to Bakhtāwar Khān; but Muḥammad Shafi, the sister's son of Muḥammad Baqā, in his edition of the Mir'āt-i-Jahān Numā, which is an enlarged recension of the Mir'āt-ul-'Ālam, and which, like the shorter work, is due to the authorship of Muḥammad Baqā, distinctly says that Muḥammad Baqā wrote the work Mir'āt-ul-'Ālam for Bakhtāwar Khān. This presumed author, who in several places in the work boldly claims the authorship for himself, does not mention Muḥammad Baqā's name in the preface. In the biographical portion of the work Bakhtāwar Khān has inserted a short notice of the real author, in which he says that Baqā'i Sahāranpūri, with his original name Shaykh Muḥammad Baqā, was an eminent writer of prose and poetry, specially well versed in history, and was personally known to the emperor. He also adds that Baqā'i was his intimate friend, and "assisted him" in the composition of the present work.

Muḥammad Bakhtāwar Khān was a favourite eunuch of 'Ālamgīr, who, after his accession to the throne, conferred upon him the title of Khān. In the tenth year of the reign he was raised to the rank of one thousand, and in the thirteenth year was entrusted with the office of Dāroḡah-i-Khawāṣān. He died in the 28th year of 'Ālamgīr's reign, A.H. 1096 = A.D. 1685. In the preface to this work Bakhtāwar Khān states that from an early age he had a strong inclination towards historical books, which he studied with great interest. He had a long-felt desire to write a historical work, until, in the time of 'Ālamgīr, to whom the Mir'āt-ul-'Ālam is dedicated, he set himself to accomplish his wish, completing the work in A.H. 1078 = A.D. 1668, for which he gives the chronogram آئینهٔ بخت. From the account given by this presumed author of himself (fol. 430^b) we learn that he wrote several other works, the first of which, he says, was the Chahār Â'inah, containing an account of the four battles by which Aurangzib won the throne; abridgments of the Ḥadīqah of Sanā'i, the Kulliyāt of 'Attār, the Maṣnawī of Maulānā Rūm, of the Rauḍat-ul-Aḥbāb and of the Tārīkh-i-Alfi; a large Bayāḍ entitled Sawād-i-A'zam, and a biography of Saints called Riyāḍ-ul-Auliya consisting of selections from the

Tadhkirat ul Auliya, the Nafahat, the Rashhat, the Akhbar ul Akhyar, and other books. This is followed by a detailed account of the buildings founded by the author, among which he mentions the villages Bakhtawarnagar and Bakhtawarpur named after him.

From the notice on Muhammad Baqa's life given by Muhammad Shafi', and from other sources, we can gather the following facts for a biographical account of this eminent author whose claim to authorship has been so much depreciated.

His real name was Shaykh Muhammad and he adopted the poetical *nom de plume* Baqa. He belonged to a learned and distinguished family, and the first of his ancestors Khwajah Diya ud Din, a descendant of the celebrated saint Khwajah 'Abd Ullah Harawi, came to India from Herat during the reign of Firuz Shah in A.H. 704 = A.D. 1303. He was kindly treated by the emperor, and received many favours and honours at his hands. He was appointed Subahdar of Multan, and in recognition of his meritorious services was honoured with the title of Malik Mardan Daulat. His descendants settled in Saharanpur where his great grandfather Shaykh 'Abd us Sattar died in A.H. 900 = A.D. 1499. Muhammad Baqa was born in Saharanpur, in A.H. 1037 = A.D. 1628. At an early age he applied his mind to study and after learning the Qur'an by heart and after studying for some time with his father, Shaykh Gulam Muhammad, he went to Suhind, where he continued his studies under Shaykh 'Abd Ullah, surnamed Min Hadrat. He also made the acquaintance of Shaykh Nur ul Haqq, son of the celebrated Shaykh 'Abd ul Haqq Dihlawi (d. A.H. 1052 = A.D. 1642), and learnt Hadis and Sufism from him. After the death of his father, Muhammad Baqa became the disciple of Shaykh Muhammad Ma'sum Sirhindi, and began to lead a retired life devoting his whole attention to worship and devotion. He was however, invited to the imperial court of Delhi by Iftikhar Khan (Bakhtawar Khan), who secured for the author an honourable office. He erected several buildings and founded the village Baqapurah including a garden and a mosque, which was finished in A.H. 1084. Towards the end of his life he was appointed Sarkar of Saharanpur and died there in A.H. 1094 = A.D. 1683.

According to Muhammad Shafi', Muhammad Baqa's compositions are — A Mijma'ah in A.H. 1077, consisting of extracts from the Hadiqah of Sina'i, the Mantiq ut Tayr of Attar, and the Masnawi of Maulana Rumi, the Mir'at ul 'Alam written for Bakhtawar Khan, a Riyad ul Auliya and a Tadhkirat ush Shuhra, the authorship of all of which is boldly claimed by Bakhtawar Khan in the Mir'at ul 'Alam.

The Mir'at ul Jahān Numa an enlarged recension of the Mir'at ul 'Alam, and likewise due to the authorship of Muhammad Baqa, was edited by his sister's son Muhammad Shafi'.

A later recension, with some additions and numerous divisions, and under the same title *Mir'ât-i-Jahân Numâ*, was edited by Muḥammad Baqâ's younger brother Muḥammad Ridâ.

It is therefore evident that Muḥammad Baqâ is the real author of the various works mentioned above, and that he attributed all his labours to his friend Bakhtâwar Khân, through whose influence he secured high positions in the imperial court.

Fortunately, in the above case Bakhtâwar Khân at least admits that he "received assistance" in the composition of the work, while the most singular of such instances is the *Majâlis-ul-'Ushshâq*, the exclusive authorship of which is so boldly claimed by Sultân Husayn Mirzâ for himself, and the name of the real author, Kamâl-ud-Din Husayn Kârizgâhî, so mysteriously concealed. The authorship of this Kamâl-ud-Din would have remained a mystery had not the emperor Bâbur in his memoirs, *Khân Khânân's* Persian translation, enlightened us thus:—

دیگر کمال الدین حسین کازرکی (کارزگاهی) بود . . . تصنیفی
دارد مجالس العشاق نام بنام سلطان حسین میرزا بسته نوشته
است — این عجب کولانه امریست که در دیباچه سلطان حسین
میرزا تصنیف و تحریر منست گفته نوشته . . .

See also *Haft Iqlim*, fol. 55^a, where the works *مجالس العشاق* and *منازل السائرین* are said to be the compositions of the aforesaid Kamâl-ud-Din.

For reference to the *Mir'ât-ul-Âlam* and its author, see Elliot, *History of India*, vol. vii., pp. 145-165; Rien, i., pp. 125-127; Ethé, *Bodl. Lib. Cat.*, Nos. 114-116; Ethé, *India Office Lib. Cat.*, Nos. 124 and 125. See also N. Lees, *Journal of the Royal Asiatic Soc.*, New Series, vol. iii., p. 465. The contents of the work have been fully described in Morley's *Descriptive Catalogue*, pp. 52-56.

The *Mir'ât-ul-Âlam* is reckoned a very useful work. The account of the first ten years of Âlamgîr's reign and the biographical portion are exceedingly valuable. It is divided into a *Muqaddimah*, seven *Ârâyish*, subdivided into several *Numâyish* and *Numûd*, one *Afzâyish* and a *Khâtimah*, as follows:—

Muqaddimah, fol. 4^b. On the Creation.

Ârâyish I. Divided into four *Numâyish*:—

- (1) fol. 6^a. History of the Patriarchs and Prophets.
- (2) fol. 30^a. Ancient philosophers.

- (3) Early Kings of Persia, divided into five Numuds dealing with the accounts of the Pishdadians, the Kayanians, the Muluk ut Taw'if, the Sasanians, and the Akasirih, to be found respectively on fol 32^b, 36^b, 40^a, 41^a and 44^a

- (4) fol 45^b Tubbris or Kings of Yaman

Arayish II Divided into twelve Numayish —

- (1) fol 47^b Life of Muhammad
- (2) fol 62^b His features and his miracles
- (3) fol 63^b His wives and children
- (4) fol 65^a The first four Khalifahs
- (5) fol 74^a The twelve Imams
- (6) fol 75^b The ten Mubashsharin
- (7) fol 76^a The principal companions of the prophet, arranged in alphabetical order
- (8) fol 82^b The Tabiin and the Tab'i Tabiin, that is, the disciples of the prophets companions and their disciples, arranged in chronological order
- (9) fol 84^a The four Mujtahid Imams
- (10) fol 84^b The seven readers of the Quran
- (11) fol 85^a The traditionists, arranged in alphabetical order
- (12) fol 87^a The Saints, Scholars and Ascetics Saints of India on fol 93^b Muslim philosophers and Ulama, in the same order, fol 96^b

Arayish III Divided into eight Numayish —

- (1) fol 100^a. The Umayyades
- (2) fol 101^b The Abbasides
- (3) The dynasties contemporary with the Abbasides, in eleven Numuds —

The Tahiris on fol 106^b, The Saffaris, fol 107^a, The Samanis fol 107^b, The Gaznawis, fol 108^a, The Gâris, fol 109^b, The Buwayhides, fol 110^a, The Saljuqs of Persia and Kirmân, fol 111^a, The Khwarizmshahis, fol 112^b, The Atabaks of Târs fol 113^b, of Syria, fol 114^a, and of Iraq, fol 114^b, The Isma'ilis of Magrib and Iran, fol 115^a, The Qarakhitais of Kirman, fol 117^a

- (4) The Kings of Rûm, in eight Numuds —

The Crecus, fol 117^b, The Saljuqs, fol 120^b, The Dânishmandis, fol 121^b, The Sâliqs the Mangû

chakis, the Qarâmans, fol. 122^a; The Dulqadrs, fol. 122^b; The Osmanlis, fol. 123^a.

(5) fol. 123^a. The Sharifs of Mecca and Medina.

(6) The Khâns of the Turks, in five Numûds:—

Turk, Tâtâr, fol. 127^a; Mugal, 126^b; Bûzanjar-Qâ'an, and their descendants, fol. 127^a.

(7) Chingîz Khân and his descendants, in seven Numûds:—

Timûchîn, fol. 128^a; Ukdâi Qâ'an, and his descendants, fol. 129^b; Jûji Khân and his successors in Qipchâq, fol. 130^a; Hulâgû Khân and his successors in Îrân, fol. 131^a; Chagatâ'i Khân and his successors in Tûrân, fol. 134^a; The Shaybânîs, or Uzbek Khâns of Mâwarâ-un-Nahr, from Shâhî Beg Khân to the accession of 'Abd-ul-'Azîz Khân in A.H. 1055 = A.D. 1645, fol. 134^b; Khâns of Kâshgâr from Tugluq Timûr Khân, A.H. 761 = A.D. 1359, to Yûlpaïs Khân, then reigning in A.H. 1078 = A.D. 1668.

(8) Mulûk-ut-Tawâ'if, who reigned in Îrân after Abû Sa'id's death, in five Numûds:—

Chaupânîs, fol. 142^a; Îlkânîs, fol. 142^b; Amîr Shaykh Abû Ishâq and Muzaffaris, fol. 143^a; Kurts, fol. 144^b; Sarbadârs, fol. 145^b.

Ârâyish IV. Divided into five Numâyish:—

(1) fol. 146^b. Timûr and his successors, down to Sultân Abû Sa'id.

(2) fol. 155^b. Abul-Gâzî Sultân Husayn and his children.

(3) fol. 156^b. The Qarâ Qûyunlus.

(4) fol. 157^a. The Aq Qûyunlus.

(5) fol. 157^b. The Şafawîs.

Ârâyish V. Divided into an Introduction, called Naqsh, on the creed of the Hindus, their Kings, and the Muslim Conquest, fol. 163^b, and the following nine Numâyish:—

(1) fol. 170^a. Kings of Dihlî from Shihâb-ud-Dîn Gûrî to Ibrâhîm Ledî, 170^a.

(2) Kings of Deccan, in six Numûds:—

Bahmanîs, fol. 180^b; Baridis, fol. 186^a; 'Imâd-Shâhis ib. Nizâm-ul-Mulkis, fol. 186^b; 'Âdil Khânîs, fol. 187^b; Qutb-ul-Mulkis, fol. 188^b.

(3) fol. 189^a. Kings of Gujarât.

(4) Rulers of Sind, in two Numûds —

Tattah, fol 190^b, Multan, fol 193^a

(5) fol 195^a Kings of Bengal

(6) fol. 196^b Kings of Malwah

(7) fol 199^a Khandes

(8) fol 200^a Jaunpur

(9) fol 201^b Ka_hmir

Arayish VI Divided into five Numayish

(1) fol 204^b Bâbur

(2) fol 210^b Humayûn

(3) fol 227^b Akbar

• (4) fol 248^b Jahangir

(5) fol 260^b Shah Jahân

Ârayish VII Divided into three Payrayish —

(1) fol 288^b History of 'Âlamgir from his birth to the end of the tenth year of his reign.

(2) Subdivided into four Numûds —

'Alamgir's noble disposition, fol 400^a, His children, fol 403^a, Extent and divisions of his empire, fol 404^b, Contemporary sovereigns, fol 406^b

(3) Divided into two Numûds —

Shaykhs of 'Âlamgir's time fol 407^a, Ulamî, from the time of Akbar to the time of 'Âlamgir, fol 411^a

Afzayish Divided into three Numûds —

Caligraphers, fol 419^a, Narration of curious events and wonderful things, each of which is introduced by the word وحد, Account of the author's works and of the buildings erected by him, fol 436^a

Khatimah, fol 439^a Wrongly styled here as لمود چهارم;
Notices of Persian poets arranged in alphabetical order

A copy containing the most valuable extracts of the work, probably made by the order of H. Blochmann, and consisting of the Third Payrayish of the Seventh Ârayish, the Afzayish and the Khatimah and the whole of the Sixth Ârayish, with a portion extracted from the Tabaqât Akbari, and dealing with the nobles, learned men and poets of Akbar's time, is preserved in the Bâhar Library, Calcutta.

Marginal additions, written in the same hand as the text itself, are to be found throughout the copy.

Written in fair Nasta'liq.

Not dated, apparently 12th century A.H.

No. 478.

fol. 145; lines 15; size $10\frac{1}{4} \times 7$; 8×5 .

جَنَاتُ الْفِرْدَوْسِ

JANNÂT-UL-FIRDAUS.

Chronological tables of Muhammadan dynasties from the beginning of Islamism to A.H. 1126 = A.D. 1715.

Author: Mirzâ Muḥammad محمد مرزا.

Beginning:—

اما بعد از حمد و ثنای الهی و درود حضرت رسالت پناهی
 . . . پوشیده نماید که این مختصریست . . . در تاریخ ولادت، و
 وفات و مدت سلطنت و حیات طبقات سلاطین جهان که بعد از
 ظهور حضرت پیغمبر آخر الزمان علیه الصلوة و السلام من الملك
 المنان لوائی استقلال بر افراخته اند . . . و بنده راجی بفضل احد
 (احمد Rieu, p. 138^b, wrongly reads احمد) و شفاعت احمد مرزا محمد
 بوضعی بدیع و طرزی عجیب آنرا در رشته تنظیم کشیده — الخ

The sources enumerated in the beginning of the work are:—

Arabic:—

وفیات الاعیان	کتاب الخمیس
مرآة الجنان	تاریخ قرن حادی عشر تألیف
کتاب العنوان	سید محمد شبلی المکی
تاریخ الخلفا	

Persian —

تاریخ سد ثالث مر معصوم	نظام السوارح
بهکری	مطلع السعدين
هفت اقلیم ثالث مررا محمد	تاریخ هرات ثالث
امس طهرانی	مولانا معین استراری
تاریخ بدایونی	روضة الصفا
تاریخ مرسته	حسب السر
مستحب حسن بک حاکي	واقعات ناری
تاریخ عالم آرای	کتاب السوارح
اقبال نامه جهانگیری	جهان آرا
شاهجهان نامه	طشاه اکبری
تاریخ سد مصطفی رومی	تاریخ التی

The date of composition, A H 1126 = A D 1714, is mentioned thrice on fol 113^a, 118^a, and 142^b respectively

The tables are divided into six columns. They give the name of each king, the date of his birth, the date of his accession, the period of his reign, the length of his life, and the date of his death.

The work is divided into six Babs, each Bab subdivided into several sections called Chaman, and each Chaman into several sub sections called Gulzâr and Bahâr.

Each table relating to a particular dynasty or race is preceded by a short introduction.

Contents —

Bab i: Muhammad, the four Khalîfs, the Umayyades and the 'Abbasides fol 2^a

Bab ii: The Kings of Magrib, Undulus and Africa, fol 9^a

Bab iii: Arab Kings, fol 18^a

Bab iv: Kings of Rûm fol 49^a

Bab v: Kings of Îran, fol 58^b

Bab vi: Kings of India fol 113^a

On fol 118^a the author while mentioning the conquest of Hindûstân by Humayûn, in A H 962, and the accession of Akbar in A H 963, promises to deal with the Timurides and their descendants at the end of the Tabîqah of the Indian Kings, but the present copy, like that of

Rien, p. 138, ends with the table of the Argûn 'Kings of Qandhâr, who ruled in Sind.

In most cases the columns are left blank.

Written in a careless Nasta'liq.

Not dated; apparently 13th century A.H.

No. 479.

fol. 498; lines 21; size $11\frac{1}{2} \times 7\frac{1}{4}$; 9×5 .

تحفة الكرام

TUHĤFAT-UL-KIRÂM.

A very neat and beautiful copy of the Tuhfat-ul-Kirâm, a general history from the beginning of the world to A.H. 1180 = A.D. 1766, with a special history of Sind.

By Mîr 'Alî Shîr Qâni' of Tattah, میر علیشیر قانع تنوی.

Beginning:—

بعد حمد خالقی که آثارات کون و مکان رشحه از عمان قدرت
بیکران اوست الخ

Mîr 'Alî Shîr, the fourth son of Sayyid 'Izzat-Ullah, who died in A.H. 1161 = A.D. 1748, belonged to a noble Sayyid family of Shîrâz. One of his ancestors, Sayyid Shukr-Ullah, came to Sind in A.H. 927 = A.D. 1520, and settled in Tattah, where 'Alî Shîr was born in A.H. 1140 = A.D. 1727.

In the course of his narrative he says (fol. 232^a) that he had two sons, one of whom, named Ġulâm 'Alî, was born in A.H. 1181 = A.D. 1767, and the other, named Ġulâm Walî Ullah, in A.H. 1183 = A.D. 1769.

'Alî Shîr at first adopted the poetical title of Mazhar, and subsequently changed it to Qâni'. He also wrote several other prose works, one of which, according to Rieu, p. 846, is called *تاریخ حبّاسیه*, and composed several poetical works, viz., *قضا و قدر* in A.H. 1157 = A.D. 1744, a poem entitled *شمه از قدرت حق* in A.H. 1165 = A.D. 1752, the story of Kâmrûp and Kâmlata in A.H. 1169 = A.D. 1755, and a Diwân in A.H. 1171 = A.D. 1758.

In the preface, the author, after speaking highly of the works *درج الدرر* by Mir 'Abd Ullah Asil, and the *روضة الاحباب* by Mir Jamāl ud Din 'Ata Ullah, states that he began the composition of the present work in his fortieth year, A H 1180 = A D 1766, for which date he says, the title of the work itself is a chronogram. According to two versified chronograms given by the author at the end, the work was completed in A H 1181 = A D 1767 but as mentioned above, the author records a later date, A H 1183 = A D 1769, when speaking of the birth of his sons.

Of the three volumes into which the work is divided, the third volume, which deals with the history of Sind, is of special interest. In the preface to this volume, the author, while mentioning his sources, states that in A H 613 = A D 1216, when 'Alī bin Hamid bin Abī Bīkr ul Kūfī of Uchh visited Bhakari and Alwar, he made the acquaintance of Qādī Isma'īl bin 'Alī bin Muhammad bin Musā bin Tāi, and obtained from him an ancient record of the Arab conquest of Sind, which the aforesaid 'Alī bin Hamid translated into Persian. The author then mentions the histories of Mir Ma'sūm Bhakari and Mir Muhammad Tahir Nizami, the Argun Namah, Tarkhan Namah, and Beglar Namah (see Elliot, History of India, vol 1, pp 289 and 300).

VOLUME I

Divided into a Muqaddimah and three Daftar —

Muqaddimah —

Creation, fol 2^a, Genii, fol 2^b

Daftar I Divided into three Tabaqat —

- 1 Prophets before Muhammad, fol 4^a
- 2 Early Persian kings and their contemporary rulers in other parts of the world, fol 46^a
- 3 Philosophers, saints and poets who lived before Islam, fol 74^a

Daftar II Divided into five Majlis —

- 1 Genealogy of Muhammad, fol 87^b
- 2 History of Muhammad from his birth to his death, fol 89^b
- 3 History of the twelve Imams and the fourteen Ma'sūmins, fol 94^a
- 4 The descendants of the Imams, fol 110^b

The Tabaqat containing the history of the four Khalifs is wanting here

Daftar III Divided into three Tabaqahs —

- 1 Umayyades, their Amirs and antagonists f l 119^b
- 2 'Abbasides their Amirs, Wazirs and antagonists, and the Qarmatiles, fol 143^a

3. Dynasties contemporary with the 'Abbasides, divided into nine Asâs:—

(1) Tâhiris, fol. 184^a; Şaffâris, *ib.*; Sâmânis, fol. 185^a; Ġaznawis, fol. 186^a; Ġûris, fol. 186^b; Âl-i-Buwayh, fol. 187^a; Şaljûqs, fol. 188^a; Khwârazmshâhis, fol. 190^b; Atâbaks, fol. 191^a; Ismâ'ilis of Egypt, fol. 191^b; Ayyûbis, fol. 192^b; Ismâ'ilis of Quhistân, fol. 193^a; Âl-i-'Abd-ul-Mu'min, fol. 193^a; Qarâkhitâ'is of Kirmân, fol. 193^a.

(2) Caesars, fol. 194^a; Saljûqs, *ib.*; Dânishmandis, fol. 194^b; Salîqis, *ib.*; Mangûchakis, *ib.*; Qarâmân, *ib.*; Dulqadr, *ib.*; 'Uşmâni Kings from A.H. 670 = A.D. 1271 down to Sultân Muḥammad bin Ibrâhîm, who reigned from A.H. 1058 to A.H. 1078 = A.D. 1648–1668, fol. 194^b.

(3) The Sharifs of Mecca and Medina, fol. 196^a.

(4) Chingîz Khân and his descendants in Ulug Yûrt, Qipchâq, Îrân and Tûrân, fol. 196^a; the Shaybânîs, fol. 207^a; the Khâns of Kâshgâr, fol. 207^b.

(5) Dynasties who ruled in Îrân after the Muḡals, namely, the Champânîs, fol. 207^b; the Îlkânîs, *ib.*; Âl-i-Muẓaffar, fol. 209^a; Kurts, fol. 210^b; Sarbadârs, *ib.*

(6) The Qarâ Qûyunlus, fol. 211^b.

(7) The Âq Qûyunlus, *ib.*

(8) The Şafawis, *ib.*

(9) Tîmûr and his descendants who ruled in Îrân and Tûrân, *ib.*

VOLUME II.

Divided into a Muqaddimah, seven Maqâlâhs and a Khâtimah:—

Muqaddimah, on the inhabited quarter of the globe, fol. 214^b.

The seven Maqâlâhs treat of the seven climates. The author enumerates all the principal countries and cities belonging to each climate, and gives short accounts of their rulers and other remarkable persons:—

First Climate, fol. 215^a.

Second Climate, fol. 220^a; Kings of the Deccan, fol. 223^a; Kings of Bengal, fol. 234^a; Rulers of Mâlwah, fol. 236^a; of Khandes, fol. 236^c.

Third Climate, fol. 236^b; Kings of Hindûstân, from Naşîr-ud-Dîn Subuktigîn (A.H. 366–387 = A.D. 976–997) to Âlamgîr II. (A.H. 1167–1173 = A.D. 1754–1759), fol. 283^a; Muḡal princes and Amirs of the Dihlî empire, fol. 289^a; Kings of Egypt, fol. 302^b.

Fourth Climate, fol 30^a, Merv, *ib*, Sarakhs fol 310^a, Balkh, fol 310^b, Badakhshan, fol 319^a, Kabul, fol 317^a, Kashmir, fol 318^b, Herat, fol 320^b, etc, Isfahan, fol 335^b, etc

Fifth Climate, fol 364^b, Kings of Shirwan, fol 365^a, Samargand, fol 370^a, Bukhara, fol 373^a, Parhanah, fol 376^a, Shash, fol 378^b, etc

Sixth Climate, fol 379^b, Farab fol 380^a, Kings of Kashgar, fol 381^b, Constantinople, fol 384^b, Rum, *ib*, Farang, fol 385^a, Portugal, fol 385^b, etc

Seventh Climate, fol 385^b, Balgar, fol. 385^b, Qarqarah, fol 386^a.

Khâtimah, distances between the principal cities, fol 386^b

VOLUME III

History of Sind —

Description of Sind, fol 388^b, Hindû Rajahs of Sind, fol 390^a, the Brahmans, fol 390^b, earliest Muhammadan conquest of Sind, fol 392^a, conquest by Muhammad Qasim, fol 392^b, Governors who ruled in Sind under the Umayyad Khalifs fol 397^a, Governors who ruled in Sind under the Abbaside Khalifs fol 398^a, Governors under the Kings of Gernah, Gûr and Dihli, fol 398^b, the Samarah tribe, fol 401^b, Jams of the Sammah tribe, fol 406^b, Amirs of the Jams of the Sammah tribe, fol 409^a, Ishaqah i Argûn, fol 409^b, Humayun's landing in Sind, fol 412^a, Ishaqah i Tarkhan to the death of Gûz Beg, with an account of the conquest of Sind by Akbar, fol 414^a, Amirs of the Argûn and Tarkhan Dynasties, fol 423^b Amirs of the Timurides and Governors of Tattah, from A H 1002-1149 = A D 1593-1736, fol 426^a, the Kalûrah Abbasiyah family, fol 430^a, cities and towns of Sind, with biographical notices of eminent Shaykhs, scholars, poets, and other remarkable persons of each place, fol 436^a

For the contents of the Tuhfat ul Kirâm and for other works of the author, see Yüen, pp 846-848, Elliot's History of India, vol 1, pp 327-331. Some chapters translated by T. P. J. Stans will be found in the Journ. Asiat Soc Bengal, vol vii, pp 96-104, and 297-310

This beautiful copy was written by the order of Mir Muhammad Nasir Khan شاهزاد میر محمد ناصر خان of Persia

Written in a beautiful minute Nasta'liq, within gold ruled borders, with sumptuously decorated 'Urwans and illuminated frontispieces at the beginning of each volume

Dated A H 1233

Scribe محمد اسماعیل ابن حاجی محمد ناصر شیرازی

No. 480.

foll. 252: lines 31; size $12 \times 8\frac{1}{2}$; $9 \times 5\frac{1}{2}$.

حديقة الصفا

HADÎQAT-US-ŞAFÂ.

A voluminous work on general history from the beginning to A.H. 1173 = A.D. 1759, written by Yûsuf 'Alî bin Gulâm 'Alî Khân يوسف علي بن غلام علي خان, who flourished under 'Alî Wardî Khân (d. A.H. 1169 = A.D. 1755), governor of Bengal, Behar and Orissa.

Beginning:—

باحث تدوين این کلمات آنکه

According to the preface in the present copy the entire work is divided into a Muqaddimah, three volumes (مجلد) and a Khâtimah; each volume is subdivided into several Rauḍahs or gardens. each Rauḍah into several Danḥahs or trees, and each Danḥah into several Guṣns or branches. The present copy contains a portion of Volume I. and breaks off with the concluding portion of Danḥah II. of the fourth Rauḍah.

An autograph copy by the author with a detailed description of the contents, is noticed in Ethé, Bodl. Lib. Cat. No. 118.

In the preface the author states that he collected the materials for the work during the time of Muḥammad 'Alî Wardî Khân, but that, owing to various obstacles, he could not carry out his plan until after the death of 'Alî Wardî Khân, which took place in A.H. 1169 = A.D. 1755. In A.H. 1170 = A.D. 1756 he commenced the composition. He adds that he had no one to assist him in the work, and had to depend exclusively upon his own knowledge and labour. At one time, being discouraged, he put aside the work, of which only a very small portion had been written, but Mîr Muḥammad 'Alî happened to read it, and finding it interesting, encouraged the author to resume and finish it.

The author also wrote a history of the lives and administrations of 'Alî Wardî Khân Mahâbat Jang, and of his successor, Shujâ'-ud-Daulah; see Rieu, p. 312^a.

Contents:—

VOLUME I.

Introduction, containing the preface, an account of the Creation, and a complete index to Volume I., fol. 2^a.

Rauḍah I Divided into two Dauhahs —

- 1 The Prophets before Muḥammad, fol 4^a
- 2 The pre Muḥammadan Kings, in fourteen Ghusns The Pishdadians, fol 28^a, the Kayanians, fol 29^a, the Ashkanians, fol 32^a, the Ashkanians and the Sāsānians, fol 32^a, the Kallanians and the Kings of Syria fol 35^b, the Banū Sulaymān, the Ptolemies, the Kings of Habash and the Caesarians, fol 36^a, the Banū Lakḥm and the Rōm emperors, fol 36^b

Rauḍah II Divided into five Dauhahs —

- 1 History of Muḥammad fol 37^b
- 2 Abū Bāḥr, fol 70^b
- 3 Umar fol 73^b
- 4 Uṣman, fol 78
- 5 ‘Alī, fol 82^b

Rauḍah III Divided into ten Dauhahs —

- 1 The twelve Imams fol 95^b
- 2 Eminent Ṣāḥābīs in alphabetical order, fol 99
- 3 This section dealing with the notices on Ṣūfis ‘Ulamā and Logists in general bears the wrong heading **ذکر تابعین** **و تابع تابعین**, fol 103^b The account of the Iḥwān and the Iḥwān Iḥwān is given on fol 122^b
- 4 The four Muṭṭahidīn, fol 123^b
- 5 The seven readers of the Qurān, fol 124^a
- 6 The eminent ‘Ulamā and traditionists *ib*
- 7 The eminent Ṣāḥābīs and Saints, fol 125^b
- 8 The Imām Umayyād fol 128^b
- 9 In two Ghusns The Martyrdom of Husayn fol 131^a, account of Abd Ullah Zulfayr, fol 134^b
- 10 The Abbasides fol 149^a

Rauḍah IV Divided into two Dauhahs —

- 1 Rulers and Governors contemporary with the ‘Abbasides to the west of Bagdad, in twenty-three Ghusns The ‘Abbasides who fled to Egypt, fol 165^a, the Sayyids in Sijun fol 165^b, the Sayyids in Yaman fol 166^a, the Sharifs of Mecca, *ib*, the Banū Ḥalīb in Africa, fol 167^a the Banū Lāḥlān, *ib*, the Ḥalī Hamadan *ib*, the Ikhshīdiyyah, fol 167^b, the Banū Munḥir, fol 168^a, the Mulkasimīn, *ib*, the Muwāḥḥidīn, fol 168^b, the Banū Mām, fol 169^b, the

Âl-i-Mirdās, *ib.*; the Banû 'Uqayl, *ib.*; the Banû Asad, fol. 170^a; the Banû Tâi, *ib.*; the Ismâ'iliis in Egypt, *ib.*; the Âl-i-Ayyûb, fol. 172^a; the Saljûqs, fol. 176^a; the Âl-i-'Uṣmân of Rûm, fol. 177^b; the Akrad, fol. 214^a; the Âl-i-Dul Qadr, *ib.*

2. The dynasties contemporary with the 'Abbāsides to the east of Bagdād, in Îrân and Tûrân, in twenty-five Ḡuşs: The Banû Ḥasan and Ḥusayn in Ṭabaristân and Gilân, fol. 214^a; the Kârkīyās in Gilân, fol. 215^a; the Qiwâmiyah Sayyids in Mâzandarân, fol. 217^b; the Bâwandīyah in Ṭabaristân and Gilân, fol. 218^a; the Ṭāhirides, fol. 219^b; the Ṣaffārīdes, fol. 220^a; the Sāmānīdes, fol. 221^a; the Âl-i-Ziyār, fol. 223^b; this is followed by a long notice on Abû 'Alī Sinâ, fol. 224^a; the Ġaznawīs, fol. 226^b; the Ġûris, fol. 229^b; the Kurts, fol. 231^a; the Daylamī's, fol. 232^a; the Kākuyah, fol. 235^a; the Saljûqs of Îrân, Tûrân, 'Irâq and Kirmân, fol. 235^b; the Atābaks of Mausi, fol. 244^a; of Âdarbayjân, fol. 245^a; of Fârs, fol. 245^b; of Luristân, fol. 246^b.

There is a large lacuna after fol. 246. The MS. breaks off here and abruptly opens with the concluding portion of the third volume, dealing with the contemporary poets who were the author's friends. The rubrics bearing the names of the poets are wanting. At the end it is said that the author had a mind to continue the history of the Mughal sovereigns down to Aḥmad Shāh (deposed in A.H. 1167 = A.D. 1754), 'Âlamgir II. (*d.* 1173 = A.D. 1759), and Shāh 'Âlam, to the eleventh year of his reign, A.H. 1184 = A.D. 1771 (the year in which the author finished the composition), but that, as he contracted a serious illness, he could not carry out his plan.

The third volume of the work is written entirely on the basis of *Firishtah*, and agrees with it in arrangement and in many other respects. See Rien, p. 872, where a copy of the third volume is mentioned.

Written in minute Nasta'liq.

Not dated, apparently 13th century A.H.

No 481.

fol. 620, lines 15, size $12 \times 6\frac{1}{2}$, $8\frac{1}{2} \times 1$.

مرآت آفتاب نما

MIR'ÂT-I-ÂFTÂB NUMÂ.

A compendium of general history, biography and geography, from the beginning of the world to the 45th year of the reign of Shah 'Âlam,
A H 1217 = A D 1802

Beginning —

مثالی کہ خوش آبی لالی متالی الشاط اندارش آراش افسر
سلطان سخن تواند نمود ال

The author of this work, 'Abd ur Rahman, entitled Shâh Nawaz Khan, عبد الرحمن مخاطب شاهنواز خان هاشمی ثم الدهلوی, who was a high official in the Court of Shah 'Âlam, states in the preface that he had long been engaged in historical studies, and his thought of writing a history from the creation of the world to his own time, dealing with the accounts of the prophets, Khalifs, Imâms, philosophers, physicians, 'Ulama, saints poets, nobles, kings and wonders and curiosities of the world, but that on account of various obstacles and hindrances he could not carry out his plan, until in the reign of his royal patron, Shah 'Âlam, he found himself in a position to undertake this work, which he completed in A H 1218 = A D 1803

The title of the work, which forms a chronogram for the date of composition, viz., A H 1218, was chosen on account of its including the word 'Âftab,' which was the poetical *nom de plume* of Shah 'Âlam, to whom the work is dedicated

It may be remarked here that the *Mirât-i-Âftab Numâ* is only an abridgment of other universal histories of earlier date. The author gives very short notices of the various dynasties that ruled in the East. He very often dismisses an entire dynasty with a bare enumeration of its kings, while on many occasions he gives very scanty notices of only the most remarkable persons of a race. But the history of Shah 'Âlam, the events of whose reign are recorded year by year, is no doubt of some value, while the biographical portion, and the last part of the sixth *Tajalli*, treating of Asiatic music, are extremely interesting

Other copies of the work are mentioned: Morley, *Descriptive Catalogue*, pp. 56-58; Rien, p. 131^b; Ethé, *Bodl. Lib. Cat. No. 120^b*. See also Elliot, *History of India*, vol. viii., p. 332; *Journal of the Asiatic Society of Bengal*, vol. xxiii., part I., p. 233, No. 30.

The work is divided into a *Muqaddimah*, two *Jalwahs*, subdivided into several *Tajallis*, and a *Khâtimah*, as follows:—

Muqaddimah. Advantages of studying history, fol. 4^b.

Jalwah I. Subdivided into six *Tajallis*:—

1. Creation of the world; heavenly bodies and divisions of time; minerals, plants with their usage, and animals in alphabetical order; constitution of the human body; ethics, fol. 6^a.
2. History of the prophets from Âdam to Muḥammad, fol. 78^a.
3. History of Muḥammad, the first four *Khalifs*, and the twelve Imâms, fol. 137^b.
4. *Ṣūfis* in chronological order, fol. 159^a; Saints and Martyrs who are buried in India, fol. 172^a; false *Ṣūfis*, fol. 197^b; Hindû devotees, fol. 119^b; 'Ulamâ, fol. 208^b; physicians and philosophers, fol. 217^a; poets in alphabetical order, fol. 225^b; caligraphists, fol. 261^a.
5. Wrongly styled here, *تجلی ششم*. Early Arab and Persian Kings: The Pishdâdians, fol. 266^b; the Kayâniâns, fol. 269^a; *Mulûk-ut-Tawâ'if*, fol. 273^b; the Sâsâniâns, fol. 274^a; the Kings of Babylon, Syria, of the Jews, and of the Greeks, the Himyarites, the Ethiopians, and the Turks from Japhet, fol. 279^b; the Umayyades, fol. 284^a; the 'Abbasides, fol. 285^b; the Tâhiris, the Ṣaffârîdes, fol. 289^a; the Samanides, fol. 290^a; the Ġaznavîdes, fol. 291^a; the Kings of Gilân, the Buwaihîdes, fol. 291^a; the Saljûqs, fol. 292^b; the Atâbaks of Fârs, fol. 294^a; Kings of Ġûr and Ġaznîn, fol. 294^b; the *Khawârazmshâhis*, fol. 296^b; the Ayyûbis, the Kings of Egypt and Syria, of Yemen and of Arabia, fol. 301^a; the *Khâns* of Turk, fol. 301^b; the *Chingiz Khânians*, fol. 302^a; Kings of the Deccan, the *Nizâm-ul-Mulkis*, the 'Âdil *Khânis*, the *Qutb-ul-Mulkis* and the Kings of Gujarât, fol. 305^a; the rulers of Mâlwah, *Khândes*, Bengal, Jaunpûr, Kashmîr, Sind and Multân, fol. 308^b; the Ṣafawis, fol. 308^b; the Afgâns of Dihlî, fol. 309^b; the Râjahs of India, fol. 315^a.
6. History of Tîmûr and his descendants in India to the thirtieth year of Shâh 'Âlam's reign, fol. 318^a; biographies of the distinguished Amirs of the Timuride Dynasty,

in alphabetical order, fol 435^b, inventions, fol 456^a, Indian musicians and singers, with a description of the various musical tunes, modes, etc, fol 459^a

Jalwah II Divided into eight Tajallis The first seven treat of the seven climates and of the cities and provinces situate therein, fol 487^b The eighth deals with the seas of the seven climates, fol 603^b The seventh Tajalli includes a description of Europe and America based on information received from Jonathan Scott (b 1754-d 1829), fol 590^a

Khatimah Curiosities and wonders of the world, fol 608^a

Written in a bold neat Nasta'liq

Dated 22nd Rabi', the thirteenth year of the reign of Muhammad Akbar II

HISTORY OF THE PROPHETS, MUHAMMAD, THE KHALÎFS AND THE IMÂMS.

No. 482.

fol. 405; lines 23; size $9\frac{3}{4} \times 6$; $7\frac{3}{4} \times 4$.

تاج القصص

TÂJ-UL-QIŞAŞ.

A copious work on the biographies and legends of the prophets from Âdam to Muḥammad, chiefly based upon the Qurân, its commentaries and the Ḥadīṣ.

It seems to have been written shortly after the well-known work, Qīṣaṣ-ul-Anbiyâ, of Ishâq bin Ibrâhîm bin Maṣṣûr bin Khalaf of Nīshâpûr, who, according to Rieu, p. 143, was living at the end of the fifth century of the Hijrah.

Dr. Ethé, in his Bodl. Lib. Cat., No. 343, wrongly asserts that the Qīṣaṣ-ul-Anbiyâ is "a mere abridgment" of the Tâj-ul-Qīṣaṣ. In the present work we find that the author, while mentioning as his sources

جرير طبري (d. A.H. 310 = A.D. 922) and احمم كوفي (c. A.H. 314 = A.D.

926), frequently cites the work Qīṣaṣ-ul-Anbiyâ. So it is evident that the Qīṣaṣ-ul-Anbiyâ was written before the present work. The author frequently introduces his master in the form قال امام الجيهاني

and on fol. 228^a mentions another work, عصمة الانبيا, without the author's name. This I have not been able to trace. Ḥaj. Khal., vol. iv., p. 212,

mentions two works of the same title. One by **فخر الدين رازي**, who died in A.H. 606 = A.D. 1209, and the other by **احمد بن الشيخ مصلح**, without any date.

Dr. Ethé notices three copies of the present work, one in the Bodl. Lib. Cat., No. 342, and two in the Ind. Office Lib. Cat., Nos. 591 and 592. The learned doctor, in his Ind. Office Lib. Cat., while remarking that the work is by an "anonymous author," could make out only a part of the author's name (**Ibn al-Nasr al-Bukhârî**) from a casual and defective note on the fly leaf of the Bodl. Lib. copy. He remarks — "As to the author, his name does not occur in the book itself. . . We do not find this work mentioned anywhere, nor have we succeeded in finding a clue for a conjecture as to the time when it was composed." But on fol. 92^b of the present copy the author, in the beginning of a detailed narrative of the life of Joseph, gives us the following particulars about himself. He styles himself **Abû Nasr Ahmad bin Ahmad bin Nasr al-Bukhârî**, **ابو نصر احمد بن احمد بن نصر البخاري**, and states that his master, **Abul Qasim Mahmûd bin Hasan al-Jashnî**, at the request of his pupils, wrote a work on the Quranic story of Joseph, which work, he, the pupil, rendered into Persian with suitable additions and alterations, entitling it **انس** **مجلس** **و روضة المريدین**, and divided it into forty sections. He further adds that he wrote the translation in **Balkh**, A.H. 475 = A.D. 1082. The following quotation will give an idea of the particulars given by the author —

قال الشيخ الامام الراشد ابو القاسم محمود بن حسن الصهائي
رحمة الله شاگردان ار من در خواستند تا ايشانرا در قصه
يوسف عليه السلام تصفيي سازم — احاط كرد تا ايشانرا ار
تصنيفهاي ديگر استغنا پديد آيد — پس ايشانرا مجموعه
ساحتم فارسي . . . و سورة يوسف را بر چهل مجلس نهادم . . .
و اين تصنيف را انس المريدین و روضة المصن. نام کردم . . .
و من که شاگرد و هم نكسب ابو نصر و نام احمد بن احمد بن نصر
البخاري اين نسخه را بلخ نوشتم بارج منه حسن و مسعن و
اربعماية . . . الخ

The work starts with a short Arabic preface, beginning thus:—

الحمد لله الذي توحد بالملكوت و تعزّر بالجبروت و هو الحي
الذي — الخ

This is followed by a Persian introduction, which begins thus:—

مپاس و ستایش برامتی و آفرین بتمامی مر خداوند جهان
آفرین — الخ

In the preface the author, after dealing at some length with the necessity of education and its advantages, gives short accounts of the creation of the earth, the ocean, the heaven and its bodies, paradise and hell.

There is no division whatever, and spaces for headings are left blank in many places.

Contents:—

fol. 18 ^a .	آدم	fol. 92 ^a .	یوسف
fol. 49 ^a .	ادریس	fol. 184 ^a .	موسی
fol. 51 ^a .	نوح	fol. 213 ^b .	ایوب
fol. 59 ^a .	هود	fol. 218 ^b .	یونس
fol. 61 ^a .	صالح	fol. 222 ^a .	جالوت
fol. 65 ^b .	شعیب	fol. 226 ^b .	داؤد
fol. 68 ^a .	ابراهیم	fol. 230 ^b .	سلیمان
fol. 81 ^b .	اسماعیل	fol. 248 ^b .	لقمان
fol. 91 ^b .	عیص و یعقوب	fol. 252 ^a .	اسکندر

The part dealing with the pre-Muhammadian prophets concludes on fol. 291^a, after which begins the history of Muhammad down to his

death After dealing with the miracles of Muhammad and other prophets the author dismisses his immediate successors in a few lines and closes with a short account of Husayn's death

For other copies see Lith. Bodl. Lib. Cat., No 342 and Lith. Ind. Office Lib. Cat., Nos 591 and 592

This MS is wormed in many places

Written in a clear minute Nasta'liq

Not dated, a fine, ancient copy

No 483

fol. 270, lines 15, size 9½ x 6½, 7½ x 3½

مجمع الحسانات

MAJMA'-UL-HASANÂT.

Biographies and legends of the prophets from Âdam to Muhammad, and of the Khulafâ i Râshidin or the first four Khalifs, by an anonymous author

Beginning —

الحمد لله رب العالمين و العاقبة للمتقين و الصلوة علي سيدنا
و رسوله الرحمة و شفع الامة محمد و آله اجمعين — بلغنا عن
محمد بن ابراهيم الحارثي رحمه الله تاسناد صحيح آله

On the fly leaf at the beginning the title assigned to the work is قصص الانبياء, but according to W. Pertsch, Berlin Cat., p. 522, it should bear the designation, مجمع الحسانات. Dr. Ethé, in his India Office Lib. Cat., No 593, basing his assertion on the opening lines of the work, holds that it is founded mainly on the Salih (كتاب) of Muhammad bin Isma'il ul-Bukhari (*d. A. H. 256 = A. D. 870*), but as a matter of fact the entire work is based chiefly on the verses of the Qur'an

Contents:—

1. fol. 1^b,
Creation of the Prophetic Light, the World and — کرمی — عرش
قلم and لوح.
2. fol. 6^b.
قصه پریان
3. fol. 8^a.
قصه آدم علیه السلام
4. fol. 20^b.
قصه شیت علیه السلام
5. fol. 21^b.
قصه ادريس علیه السلام
6. fol. 22^b.
قصه نوح علیه السلام
7. fol. 28^b.
قصه هود علیه السلام
8. fol. 31^b.
قصه صالح پیغمبر علیه السلام
9. fol. 33^b.
قصه ابراهيم علیه السلام
10. fol. 51^a.
قصه لوط پیغمبر علیه السلام
11. fol. 54^a.
قصه اسحاق پیغمبر علیه السلام
12. fol. 54^b.
قصه یوسف علیه السلام
13. fol. 75^b.
قصه ایوب علیه السلام

- 14 fol 84^a • القداى قصة موسى عليه السلام
- 15 fol 90^a قصة شعيب عليه السلام
- 16 fol 91^a • قصة موسى عليه السلام (continued)
- 17 fol 113^a قصة قارون لعة الله عليه
- 18 fol 118^b قصة بلعم
- 19 fol 125^b قصة يوشع عليه السلام
- 20 fol 126^b قصة بولس عليه السلام
- 21 fol 137^b قصة داؤد عليه السلام
- 22 fol 139^a قصة شداد بن حاد
- 23 fol 150^a قصة سليمان عليه السلام
- 24 fol 165^b قصة بصوحا
- 25 fol 168^b قصة لقمان حكم
- 26 fol 171^a قصة دو القرنس
- 27 fol 177^b • قصة خضر و الناص عليهما السلام
- 28 fol 179^b قصة اصحاب كهف

29. fol. 183^a.

قصه الياس پيغمبر عليه السلام

30. fol. 183^b.

قصه شهر سبا

31. fol. 186^a.

قصه ارميا عليه السلام

32. fol. 186^b.

قصه بضت نصر

33. fol. 190^a.

قصه ذكريا عليه السلام

34. fol. 190^b.

قصه يحيي عليه السلام

35. fol. 193^b.

قصه عزيز عليه السلام

36. fol. 195^b.

قصه تبع بن مصدع بن درودع

37. fol. 198^a.

قصه مريم رضي الله عنها

38. fol. 205^b.

قصه رفع عيسي عليه السلام در بيت المقدس

39. fol. 220^a.

قصه عبادة الاصنام

40. fol. 221^b.

قصه قوم تبع

41. fol. 222^b.

قصه اهل ضروان

42. fol. 223^a.

قصه اصحاب فيل

43. fol. 225^a.

قصه مولود مهتر عالم صلي الله عليه وسلم

44 fol 228^b

قصه نرول وشي

45 fol 233^a

قصه شب معراج

46 fol 238^b

قصه حضرت رسول صلى الله عليه وسلم

47 fol 241^b

قصه حرب بدر الكبرى

48 fol 244^b

قصه حرب اعد

49 fol 248^a

قصه بدر الصغرى

50 fol 253^b

قصه غزوة تبوك

51 fol 261^b

قصه وفات نعيم عليه السلام

52 fol 262^b

مناقب ابو بكر

53 fol 264^a

مناقب عمر

54 fol 266^b

مناقب عثمان

55 fol 267^b

مناقب علي

56 fol 269^a

قصه يريد لعنة الله عليه

Written in a fair Nasta liq within coloured borders
 Not dated apparently 18th century

HISTORY OF MUHAMMAD.

No. 484.

fol. 256; lines 18½; size 9¾ × 6¾; 7 × 4¼.

ترجمہ مولود النبی

TARJUMAH-I-MAULÛD-UN-NABÎ.

A Persian translation of Sa'id bin Mas'ûd-ul-Kâzarûni's history of Muhammad.

Beginning :—

و به نستعين — حمد و سپاس بپيغمبر خداييرا كه نور محمد صلي
الله عليه و آله و سلم پيش از همه چيز آفريد — الخ

No proper title to the work is given anywhere, and there seems to be serious confusion regarding the author and the work. Towards the conclusion the translator twice calls it "Tarjumah-i-Maulûd-i-Muṣṭafâ," e.g. on fol. 355^a, . . . *مولود مصطفى* . . . , and again on fol. 355^b, *تمام شد كتاب ترجمه مولود مصطفى صلوات* . . . ; while in the colophon it is called, "Kitâb-i-Maulûd-un-Nabî," *كتاب مولود النبي*.

The work is mentioned, without the translator's name, in Rieu, iii., p. 1026^a, where it is wrongly styled *تاريخ حسيني*, and even *منتخب الاخبار*, which, however, is quite distinct from the present work. In Ethé, India Office Library Cat., No. 165, and in the colophon of the Bûhâr Library copy, it is called *سير حقيقي*; while two copies, without any title, are noticed in W. Pertsch, Berlin Cat., Nos. 543 and 544.

Again, H. j. Khal, vol vi, p 167, very curiously notes —

مستفي في سر مولود النبي المصطفى — فارسي, by Sa'id ud-Din Muhammad bin Mas'ud ul Kazaruni (d. A. H. 758 = A. D. 1356), للامام سعيد الدين محمد بن مسعود الكازروني لمؤلفي سنة ٧٥٧ رتب علي اربعة اقسام وحاته, and after enumerating all the divisions, which exactly agree with those in the present copy, remarks that it was rendered into Arabic by Kazaruni's son 'Afif ud Din, عنه ولده. H. j. Khal, vol v, p 548, also mentions Sa'id bin Mas'ud Kazaruni's work, مطالع المصطفوة في شرح مسارق الانوار السوّه of Radi' ud-Din Hasan bin Muhammad us Siyami who died in A. H. 600 = A. D. 1202. The same H. j. Khal mentions 'Afif ud Din in connection with three other works, viz, vol i, p 237, اربعين كازروني, vol ii, p 537, شرح نحاري, completed at Shirâz, Rabi' I, A. H. 766 = A. D. 1364, and iv, p 52, شفاء شفاء, which in the introduction of the present copy is said to be a work of Sa'id bin Mas'ud ul Kazaruni.

Brock, ii, p 195, also mentions under Sa'id bin Mas'ud ul Kazaruni, *al muntaga fi sirat an nabi al mustafa* (after which, wrongly following H. j. Khal, *loc cit*, he adds the word ' persisch ' instead of "arabi-ch") and his two other works, viz *maulud an nabi* and *musalsalat*. The last is included among the works of Sa'id bin Mas'ud ul Kazaruni, enumerated in the beginning of the copy.

Now in the preface the translator, referring to Sa'id bin Mas'ud ul-Kazaruni, remarks —

مولف كتاب خادم احاديث نبوه شاگرد احبار مصطفاه سعيد
بن مسعود كازروني اسكنه الله نصوحة الصان و افاض عليه مجال
الرحمة و الرضوان

The words after كازروني at once suggest that Sa'id bin Mas'ud was not living at the time of the present translation. Moreover the translator throughout the work introduces Kazaruni with the words روح الله روحه

In the conclusion the translator, who gives his name as 'Afif bin Sa'id bin Mas'ud bin Muhammad bin Ali bin Ahmad bin 'Umar bin Isma'il Shaykh ush Shuyukh Abi 'Ali Diqiq, says that he finished the

writing of the work at Shîrâz in A.H. 760 = A.D. 1358, that is to say two years after the death of Sa'id Kâzarûnî:—

تمام شد کتاب ترجمهٔ مولود مصطفی صلوات الله و سلامه علیه
و آله و صحبه اجمعین و لله الحمد اولاً و آخراً و ظاهراً و باطناً در
بقعه شیخ کبیر ابی محمد بن عبد الله الخفیف قدس الله سره
بدمست مترجم ابن کتاب کترین بندگان خدای عفیف بن سعید
بن مسعود بن محمد بن علی بن احمد بن عمر بن اسمعیل شیخ
الشیوخ ابی علی دقاق برد الله مضجعهم و اصلح شأنه و غفر
لهم — در روز پنجشنبه عاشورا مبارک سنه ستین و سبعمائه در
شیراز . . .

In my opinion (i) Hâj. Khal. is right in asserting that 'Afif-ud-Din, the present translator, was the son of Sa'id bin Mas'ûd-ul-Kâzarûnî, whose genealogy, as given in Ibn-i-Hajar 'Asqalani's (*d.* A.H. 852 = A.D. 1448) *Durar-ul-Kâminah*, vol. ii., fol. 522, exactly agrees with the genealogy given by the translator 'Afif at the end of the present work; (ii) Hâj. Khal. has very seriously confounded the works of the father and the son, and has thus thrown all the subsequent writers into error; (iii) the work is the Persian translation of Sa'id bin Mas'ûd-ul-Kâzarûnî's history of Muḥammad, entitled by Brock., ii., p. 195, *Maulûd-un-Nubî*, a copy of which is mentioned in the British Museum Cat., No. 920, p. 423, and the divisions of which, as described in the said catalogue, exactly correspond with those of the present work.

In the introduction the translator, 'Afif, after praising God, the Prophet and his companions, states that the author, Sa'id bin Mas'ûd-ul-Kâzarûnî, after finishing the commentary on the *Mashâriq-ul-Anwâr* (*loc. cit.*) and the works *Shifâ-us-Şudûr* (not mentioned by Brock.), the *Musalsalât* (not mentioned by Hâj. Khal.), and other works:—

تا شرح مشارق الانوار و کتاب شفاء الصدور و مسلسلات
محمدیین و دیگر مختصرات را تالیف کردم . . .

thought of writing an authentic biography of the Prophet. With this view, after thoroughly studying the Qur'ân and the books of traditions, he wrote the work (the original) in the hope of receiving a reward in the next world.

On fol 119^b the translator narrates that the author, Sa'ad Kazaruni, ever desired to behold the Prophet in a dream and to hear some genuine Hadis from his lips, in order that he might deliver the same directly from the Prophet without any Isnad or Citeⁿa. And this came about on Thursday night the 7th of Safar A.H. 732 = A.D. 1331.

The work is divided into four Qisms and a Khatimah —

QISM I

Account of the creation of the Prophetic light till the time of Muhammad's birth, divided into eight Books or chapters —

i fol 8^b

باب اول در بیان کیفیت تأییدن نور نبوت حسب رسالت
صلوات الله و سلامه علیه پس از وجود و صورت او و ذکر خلق
طبه طبه او نش طبه آدم و حدیث صورتهاء پیمبران علیهم
الصلوة والسلام

ii fol 17^b

باب دوم در بیان بهارات کتب قدیمه و انسا و دیگران که
بعثت رسول خدا صلی الله علیه و سلم

iii fol 22^a

باب سوم در بیان احادیث آن که بعثت حسب رسالت صلی
الله علیه و سلم

iv fol 25^b

باب چهارم در ذکر کیفیت مشی شدن نور نبوه رسول خدا
صلی الله علیه و سلم از اصلاط طبه نارحام طاهره

v fol 40^b

باب پنجم در غرائب که در مدقه حمل حصرة رساله صلی الله
علیه و سلم نه ظهور آمد

vi fol 42^b

باب ششم در ذکر ولاده و ظهور نبی و برکه حال و کیفیت
وصع او صلی الله علیه و سلم

vii. fol. 47^b.

باب هفتم در بیان حوادث که در شب ولادة حضرة رسالت
ظاهر شده

viii. fol. 49^b.

باب هشتم در ذکر نسب و آباء و امهات آن حضرة و کیفیت
وفاة عبد الله و ذکر اسماء رسول الله صلی الله علیه و سلم

It is divided into the following five Fāsls or sections:—

(1)

فصل اول در ذکر نسب حضرة رسالت صلی الله علیه
و سلم

(2) fol. 51^b.

فصل دوم در ذکر بدران او علیه الصلوة و السلام

(3) fol. 53^a.

فصل سوم در ذکر مادران حضرة رسالت علیه الصلوة و
السلام

(4) fol. 54^a.

فصل چهارم در ذکر وفاة عبد الله

(5) fol. 54^a.

فصل پنجم در ذکر اسماء رسول خدای صلی الله
علیه و سلم

QISM II.

Events from the time of his birth to his mission, divided into nine
Bābs:—

i. fol. 55^b.

باب اول در بیان آنچه در سال ولادة او حادث شده

ii. fol. 56^a.

باب دوم در بیان حدیث حلیمه و ارضاع و کیفیت کاهن و

غیر آن

iii fol 64^a

نَاب سوم در بیان آنچه در سال سوم از مولد حصرة رساله بوده — در آن سال شق صدر واقع شد

iv fol 67^a

نَاب چهارم در بیان آنچه در سال چهارم و پنجم از مولد حصرة رساله صلي الله عليه وسلم بوده — و در این سال تعداد هر سالي فصلبست

v fol 68^b

نَاب پنجم در بیان آنچه در سال هشتم از مولد حصرة رساله بوده — و حکایت مسف بی دی نرس

vi fol 72^a

نَاب ششم در بیان آنچه در سال هشتم تا آخر سال یازدهم از مولد حصرة رساله صلي الله عليه و السلام بوده

vii fol 74^b

نَاب هفتم در بیان آنچه در سال دوازدهم تا آخر سال نهم و سوم از مولد حصرة رساله بوده

viii fol 77ⁱ

نَاب هشتم در بیان آنچه در سال نهم و پنجم از مولد حصرة رساله بوده و قصه راحب و ترویج حدیقه و ذکر اولاد رسول الله صلي الله عليه وسلم

ix fol 81^b

نَاب نهم در بیان آنچه در سال سی و پنجم تا آخر چهل سالگی حصرة رساله صلي الله عليه وسلم بوده

QISM III

Events from the time of his prophetic mission till his stay in Mecca, divided into nine Babs —

1 fol 83^a

نَاب اول در ذکر امارات، نبوة او صلي الله عليه وسلم

ii. fol. 88^a.

باب دوم در بیان آنچه در سال اول از نبوة حضرة رسالة صلي الله عليه و سلم بوزده — و صفة نزول وحی و ذکر آن کس که اول مسلمان شد

iii. fol. 95^b.

باب سوم در بیان آنچه در سال چهارم و پنجم از نبوة حضرة رسالة صلي الله عليه و سلم واقع شده — و مکاره که از مشرکان کشید — و کیفیت هجرة به حبشه

iv. fol. 102^a.

باب چهارم در بیان آنچه در سال ششم و هفتم از نبوة بوزده — و ذکر اسلام حمزه و عمر رضي الله عنهما

v. fol. 106^b.

باب پنجم در بیان آنچه در سال هشتم از نبوة حضرة رسالة صلي الله عليه و سلم بوزده — و ذکر عهد کردن قریش بر دشمنی بني هاشم و بني مطلب

vi. fol. 110^b.

باب ششم در بیان آنچه در سال دهم از نبوة بوزده و وفاة خدیجه و ذکر ثقیف و جماعت جنیان و تزویج عایشه و سودة رضي الله عنهما

vii. fol. 115^b.

باب هفتم در بیان آنچه در سال یازدهم از نبوة واقع شده

viii. fol. 116^a.

باب هشتم در بیان آنچه در سال دوازدهم از نبوة واقع شده — و ذکر معراج — و کیفیت فرض شدن نماز در آن شب

ix. fol. 125^a.

باب نهم در بیان آنچه در سال سیزدهم از نبوة بوزده آمنت

QISM IV.

Events of the Prophet's Hijrah years, divided into eleven Babs —

i fol 128^a

باب اول در بیان آنکه در سال اول از هجرت بوده

ii fol 159^a

باب دوم در بیان آنکه در سال دوم از هجرت بوده و ذکر نکاح
و دامادی علی با فاطمه رضي الله عنهما و تحول قمله و مرصه
حصان و غراء بدر

iii fol 170^b

باب سوم در بیان آنکه در سال سوم از هجرت بوده و ذکر
ترویج حصه و غراء احد و ذکر حمزه و دیگر صحابه رضي الله
عنهم

iv fol 192^a

باب چهارم در بیان آنکه در سال چهارم از هجرت بوده و ذکر
خرواب و ترویج امّ سلمه رضي الله عنها

v fol 200^b

باب پنجم در بیان آنکه در سال پنجم از هجرت بوده از خرواب
و برول تسم و قصه بهمان که در حق عایشه رضي الله عنها گشتند
و ذکر ترویج زینب بنت جحش و قصه حلدن

vi fol 218^b

باب ششم در بیان آنکه در سال ششم از هجرت بوده و بعض
رسل ملوک اطراف و غراء حدیسه و اسلام انبی هریره رضي
الله عنه

vii fol 235^b

باب هفتم در بیان آنکه در سال هفتم از هجرت بوده — و ذکر
غراء حسر و قصه ثعرب و ترویج امّ حمزه رضي الله عنها

viii. fol. 242^b.

باب هشتم در بیان آنچه در سال هشتم از هجرت بوزده و ذکر
غزاء فتح و حنین و طائف و ولادة ابراهيم

ix. fol. 259^b.

باب نهم در بیان آنچه در سال نهم از هجرت بوزده و ذکر وفود
و قصه بتول و حديث كعب بن مالك و حج ابي بكر رضي الله
عنه

x. fol. 277^a.

باب دهم در بیان آنچه در سال دهم از هجرت بوزده و ذکر وفود
و قصه جنة الوداع

xi. fol. 285^b.

باب یازدهم در بیان آنچه در سال یازدهم از هجرت، بوزده و
ذكر مسيلمه و عنسي و ذكر مرض حضرة رسالة صلي الله عليه
وسلم و حالات و حوادث که در آن زمان جاري شد و قصه وفاته

Khâtimah, or conclusion, on the respect and veneration due to the Prophet, his miracles, etc., divided into seven Fāsls or sections. In the Arabic original, British Museum copy (*loc. cit.*), it is divided into nine Fāsls:—

1. fol. 311^a.

فصل اول در بیان ثنای خدای تعالی و اظهار بزرگی و قدر
آنحضرت نزد حق عز شانه و تعالی

2. fol. 312^b.

فصل دوم در بیان بعضی از معجزات پیغمبر صلی الله علیه
وسلم

3. fol. 320^a.

فصل سوم در بیان رعایة حقوق حضرة رسالة صلي الله عليه
وسلم که بر خلایق واجب و لازم است

4. fol. 326^a.

فصل چهارم در ذکر لزوم محبة حضرة رسالة صلي الله عليه
وسلم و فواید بسیار

5 fol 333^v

فصل پنجم در بیان صلوات بر رسول الله صلی الله علیه و سلم و ذکر فرض و استصحاب و فصول و کشف آن و مدام تارک آن

6 fol 339^v

فصل ششم در بیان آنچه در حق حصرة رساله صلوات الله و سلمه علیه سب و تخطی بود و تکثیر شائب و سب کس و مکذب آل حصرة و تادیب آن کس که اضافت و نسبت غیر لایق تلقی خصوص کند و ذکر سب بغضوران و مذکبه علیهم السلام و اهل بیت و صحابه رضی الله عنهم اجمعین

7 fol 353^v

فصل هشتم در ذکر عرس النبی صلوات الله و سلمه علیه فی الاولی و الآخرین

This valuable old copy is dated A.H. 811. The Dala are generally marked with a diacritical point.

The colophon runs thus —

تم کتاب مولود النبی صلی الله علیه و سلم بعون الملك المعون علی يد اضعف عباد الله اصلى الله ثابته فی آخر يوم الثلاثاء رابع عشرین شهر صفر حتم بالصبر و الشتر لسة احدى و اربعین و ثمان مائة و اربع و ستون

Corrections and marginal notes are to be found throughout the copy.

Written in a clear and beautiful Naskh within gold ruled borders, with an illuminated head piece at the beginning.

No. 485.

foll. 273; lines 23; size $10\frac{1}{2} \times 6\frac{1}{4}$; $7\frac{1}{4} \times 3\frac{3}{4}$.

درج الدرر

DURJ-UD-DURAR.

A unique copy of a detailed history of Muḥammad, written in A.H. 858 = A.D. 1454, by Amīr Sayyid Aṣīl-ud-Dīn 'Abd Ullah bin 'Abd-ur-Raḥmān ul-Ḥusaynī ush-Shirāzi, امیر مید اصیل الدین عبد الله بن عبد الرحمن الحسيني الشيرازي.

Beginning:—

اللهم صل علي شجرة اصلها اصيل و فرعها نبيل و غارسها
جبرئيل و حارسها رب جليل الخ

The full title of the work as given in the preface is:—

درج الدرر و درج الغرر في بيان ميلاد سيد البشر

The author, who in the preface calls himself عبد الله بن عبد الرحمن الحسيني المشتهر بين كل لفظ باصيل الواظ Shirāz, and was a pious man of vast learning, well versed in Tafsīr, Ḥadīṣ and Inshā. During the time of Sultān Abū Sa'īd he came to Herat, where he spent a great portion of his life. Khwānd Amīr, in his Ḥabīb-us-Siyār, vol. iii., Juz 3, p. 335, speaks highly of the author's literary achievements, and states that besides delivering religious sermons once a week in the Masjid of Gauhar Shād Āgā, Aṣīl-ud-Dīn, in every month of Rabi' I., used to read his Milād-i-Nabī (history of Muḥammad) which was attentively listened to, and highly appreciated, by large assemblies. According to Ḥabīb-us-Siyār (*loc. cit.*) the author wrote another work entitled مزارات شیراز. His brother's son Amīr Sayyid 'Aṭā Ullah-ul-Ḥusaynī, the author of the well-known work Rauḍat-ul-Aḥbāb, is mentioned later on (No. 496). Aṣīl-ud-Dīn died on the 17th of Rabi' II., A.H. 883 = A.D. 1478. See also Hāj. Khal., vol. iii., p. 222, where the author's death is placed in A.H. 884. 'Alī Shīr Qānī in the preface to his Tuḥfat-ul-Kirām speaks highly of Aṣīl-ud-Dīn's Durj-ud-Durar.

In the preface the author states that he first wrote a history of Muhammad entitled *كتاب المحيي في سرّة المصطفى*, which he based on most reliable and authentic sources, and which was so highly appreciated that every year in Rabi I it was read in the assemblies of learned men, kings, ministers and nobles but as the work, which he had divided into twenty eight chapters (majlis), was an exhaustive one, he intended to make an abridgement of it so that it might be more conveniently read and more accessible to the public. This idea, the author says he cherished for a long time, but on account of various cares and troubles consequent on his separation from home and relatives, he could not carry out his plan. Towards the end of A.H. 858 = A.D. 1454, during the time of Sultan Abū Saʿīd's reign, when the author went to Herat, some drafts of his extracts from the *Mujtaba* were once read in one of the assemblies organised by *Shāh Mulk Begam*, and met with instant applause even from the Begam herself, who is thus designated by the author —

بلا رمت لواب كامياب خصرف مهد علما و سر عظمي . . .
 مسخدمه ملطس رمان مربة حواقس دوران . شاد ملك
 بكم انة السلطان بن السلطان بن السلطان ناشر مباشر العدل و
 الاجسان الواصل الي حوار الرحمة الرحم الرحيم مغف
 المبلكة و الدنيا و الدين محمد سلطان ابن السلطان السعد الصمد
 السرور الملحي الي فراديس القدس نامداد حباة الملك الكبر
 شامف الدولة و الدنيا و الدين امر راد جهانگر ابن السلطان
 الاعلم المغشور و الطاقان الاكرم المسكور صاحب قران اقالم
 السلطه و الايالة . قطب محور السلطنة و الدنيا و الدين امر
 تدور كوركاه خلد الله تعالى طلال عصمتها و معدلها علي مقارن
 الانام الح

Thus encouraged the author at once set himself to the task and wrote the present abridgement, dividing it into twelve sections (majlis). He dedicated it to *Shāh Mulk Begam*. He adds that in writing it he has made suitable alterations and valuable additions from authentic sources, and has inserted throughout verses mostly of his own composition. The author concludes each majlis with the praise of his patroness, *Shāh Mulk Begam*.

The author does not clearly mention the subjects treated in each majlis, nor are they indicated by any headings or rubrics; but from a detailed table of contents attached in a different hand at the beginning of the MS. we can make the following extract:—

MAJLIS I.

fol. 13^a.

وصیت در نهادن نور محمدی صلی الله علیه و سلم از شیت
تا عبد الله

MAJLIS II.

fol. 24^b.

نقل صحیفه آدم علیه السلام در احوال آنحضرت صلی الله
علیه و آله و سلم

fol. 25^a.

ذکر بشارت نوح نجی و ابراهیم علیهما السلام بوجود، شریف
علیه السلام

fol. 26^a.

ذکر بشارت توریت و زبور و انجیل بوجود شریف علیه السلام

fol. 29^a.

شاهد اول حکایت تبع اکبر و اخبار یهود

fol. 30^a.

شاهد دوم حکایت سیف ذي یزن حاکم حبشه

fol. 32^a.

نقل ابو عامر راهب از زبان جنیان

fol. 34^b.

ذکر واقعه مرثد بن عبد کلال و تعبیر کردن کاهنه خواب او
را و خبر دادن او از ظهور نبوت مهید البشر

fol. 36^a.

ذکر خواب عبد المطلب و دلالت آن بر وجود مهید المرسلین

fol. 40^b.

علامات و امارات مدت حمل آنحضرت صلی الله علیه و سلم

fol. 41^a.

حوادث و وقایع و کرامات شب ولادت آنحضرت صلعم

MAJLIS III

fol 54^a

در ذکر کشیدن آنحضرت بشر مادر خود آسمه هفت روز

fol 54^b

بنان داب قنابل عرب و بردن جلسه آنحضرت را ناحرة دایمی

fol 58^aدر سال ششم از ولادت آسمه را داعه پرورش حوسان مادری
پدید آمدfol 58^bدر سال هشتم از ولادت حواحه کائنات عبد المطلب نا عصی
از اشراف مکه جهت تهنیت سلطنت سلف بن دی برن طالب
حسنة رسیدfol 58^b

در سال هشتم از ولادت عبد المطلب فوت شد

fol 9^aدر سال نهم ثولې آنحضرت صلعم همراه ابو طالب مسوخته
حالب شام شد —fol 9^a

در روانی در سال یازدهم نوبی دگر شی صدر توفوع پیوست

MAJLIS IV

fol 72^bدر مبداء مقامات نبوه و بنان حکمت آن و ذکر خار حرا و
ذکر تعدد آن حضرت پیش از نبوتfol 74^b

در نرول و ظهور حیرئل بر آنحضرت صلعم

fol 76^aدر اسلام ورقه بن نوفل و ذکر توفیق اسلام خدیجه کبری و
ذکر اسلام علی بن ابی طالب رض و ذکر اسلام ابی بکر صدیق
رض و جمعی که بعد از او مسلمان شدند و ذکر صفت نرول
وحی —

fol. 78^b.

ذکر هجرت مسلمانان بحیثیه و ذکر مراجعت مهاجران بمکه

fol. 79^a.

ذکر اسلام حمزه بن عبد المطلب و عمر خطاب رض

fol. 81^a.

ذکر واقعه بعثت و ذکر غلبه فارس بر اهل روم و ذکر معاهده
قریش و محبوس کشتن پیغمبر و بنی هاشم و بنی المطلب در
شعب ابو طالب و ذکر خروج ایشان از شعب و ذکر وفات ابو
طالب —

fol. 84^a.

ذکر مال وفات خدیجه کبری و شمه از فضایل او و ذکر اولاد
او از پیغمبر صلعم

fol. 86^b.

ذکر شدت معادات قریش و کفالت ابو لهب آنحضرت صلعم
را و آمدن آنحضرت صلعم بقبیله قحطان (قحطان) و توجه فرمودن
بانب طائف —

fol. 88^a.

ذکر رسیدن وفد جن بملازمت پیغمبر صلعم و اسلام ایشان و
کر رسیدن جنیان بملازمت پیغمبر در مکه

fol. 88^b.

ذکر توجه آنحضرت از بطن نخله بجانب مکه

fol. 89^a.

ذکر تزوج عایشه صدیقه و سوده و ذکر اسلام انصار

MAJLIS V.

fol. 93^b.

بیان قصه معراج آنحضرت صلعم

fol. 102^b.

بیان بیعت عقبه ثانیه

MAJLIS VI

fol 110^b

دکر حروح پیغمبر صلعم نا ابو نکر رص از غار و رفتن ایسان
تمدینه

fol 120^a

دکر وفات و مصائب عایسه صدیقہ رص

fol 121^b

دکر حوادث سال دوم از هجرت و دکر ترویج علی بن ابی
طالب و فاطمه رهرا

fol 125^a

خروء بدر کسری

MAJLIS VII

fol 135^a

غزوات آنحضرت

fol 152^b

دکر تولد حضرت حسن بن ابی طالب

MAJLIS VIII

fol 158^b

قصه رید و رست رص

fol 160^a

غزوات

fol 176^a

فرسادن آنحضرت صلعم رسائل بهرقل و کسری و غرهها
و مضمون مکسوب هرقل و دنگران

MAJLIS IX

fol 184^b

خروء حسر

fol 189^b

بان زفاف ام حسنہ دختر ابوشیمان

fol 194^b

بان خروء فتح مکہ

fol. 201^a.

غزوة حنین

fol. 205^a.

بیان تولد ابراهیم بسر آن حضرت و وفات زینب و کفن او

MAJLIS X.

fol. 211^b.

بیان غزوة تبوک

fol. 217^b.

فرستادن علی بن ابی طالب را با جمعی بقبیله طی

fol. 218^b.بیان فرستادن آنحضرت صلعم ابو بکر صدیق را با سیصد نفر بمکه
برای حجfol. 220^a.بیان آمدن مسیله، کذاب بمدینه و التماس خلافت نمودن از
حضرت و مایوس شدنfol. 221^a.

بیان توجه معاذ بن جبل از اکناف یمن

fol. 221^a.

بیان حجة الوداع

fol. 225^b.

قصه غدیر خم

fol. 226^b.

بیان ماکولات و مشروبات و ملبوسات آنحضرت

fol. 231^b.

بیان وقایع کلیه که در آخر عمر سید المرسلین واقع شد —

fol. 232^a.بیان رفتن خالد بن الولید با جمعی بسر طلیحه که دعوی نبوة
کرده بود

MAJLIS XI

fol 237*

بيان اسماء شراف كه نود و هشتاد و الثاب مستطاب نود مآب
صلعم

fol 241*

بيان افعال و اوصاع آنحضرت متقسم بچند قسم است

MAJLIS XII

ذكر وفات آنحضرت صلي الله عليه وسلم

fol 268*

بيان مفصلات اناك السب و متصرفات آنحضرت صلعم از
اسلحه و دواب و غيرها

Written in a beautiful minute Nasta'liq

Not dated, apparently 12th century A H

The seal of a certain Muhammad Ashraf 'Alī, dated A H 1260, is affixed at the beginning as well as at the end of the MS

No 486

full 82, lines 2, size $13 \times 8\frac{1}{2}$ $9\frac{1}{4} \times 5\frac{1}{2}$

معارج النبوة

MA'ÂRIJ-UN-NUBUWWAT.

A detailed history of Muhammad

The full title of the work given by Rieu, p 149 is معارج النبوة
في مدارج النبوة, but in the preface of the present copy, as well as
in the following copy the work is correctly styled معارج النبوة
مدارج النبوة

Author Mu'in bin Hajī Muhammad ul Farahī مولانا معین بن
حاجی محمد الفراهی

Beginning:—

وَبِنَا آتْنَا مِنْ لَدُنْكَ رَحْمَةً وَهِيَ لَنَا مِنْ أَمْرِنَا رَشْدًا — حَمْدِيكَ
صَافَّاتٍ لَطَائِفَ الْخ

Maulânâ Mu'in-ud-Dîn ul-Farâhî, better known as Mu'in-ul-Miskîn, was the son of Maulânâ Shâraf-ud-Dîn Hâjî Muḥammad ul-Farâhî, a man of great learning in the time of Mirzâ Abul Qâsim Bâbur. Mu'in's brother, Maulânâ Nizâm-ud-Dîn Muḥammad (*d.* A.H. 900 = A.D. 1494), also a learned man of considerable reputation, was the Qâḍî of Herat for a long time, which post Mu'in held, after his brother's death, for one year. Mu'in is said to have been a man of encyclopædic knowledge, and as such he is very highly spoken of by the author of the Ḥabîb-us-Siyar. He also composed poetry in which he adopted the poetical title of Mu'in, and he is said to have been an expert in writing swift hand. Mu'in was revered for his piety, and it is said that on Fridays, when he used to deliver religious lectures in the Jâmi' Masjid of Herat, large numbers of nobles and men of high rank listened spell-bound by his eloquence. He died in A.H. 907 = A.D. 1501, and was buried by his brother's side in the tomb of Khwâjah 'Abd Ullah Anṣârî. See Ḥabîb-us-Siyar, vol. iii., Juz 3, p. 338.

In the preface the author, after dwelling at length upon the praise of God and the Prophet, states that he had spent more than thirty years in the study of tradition, and had collected materials for two works which were not ready for publication, viz., a commentary on the Qur'ân called تفسیر بحر الدرر, and a collection of forty traditions, أربعين مسمي بروضة الواعظين في احاديث سيد المرسلين. He further adds that he was very strongly urged by an eminent doctor of the Muhammadan law to write a history of Muḥammad. He accordingly began the present work in Rabî' I., A.H. 891 = A.D. 1486 (but see Ethé, India Office Lib. Cat., No. 138, where it is said that, according to a note in Ouseley 364, in the Bodleian Library, a considerable portion of the work, corrected and revised by the author himself, already existed in A.H. 866 = A.D. 1461).

In the conclusion of the work Mu'in says that he had intended to write a second volume, giving an account of the first four Khalîfs and the Imâms, but was induced by some of his friends to complete the Baḥr-ud-Durar, for which he had collected sufficient materials.

For the present work see: Hâj. Khal., iii., pp. 20 and 513; v., pp. 12, 251 and 608; Rieu, i., p. 149; J. Aumer, p. 100; G. Flügel, ii., p. 391; Stewart's Catalogue, p. 22; Ouseley's Catalogue, Nos. 514-516; Biblioth. Sprenger, No. 133; King's College, Cambridge, No. 109; Ethé, Bodl. Lib. Cat., Nos. 128-130; Ethé, Ind. Office Lib. Cat., Nos. 138-144. A Turkish translation of the work is mentioned by Hammer, Jahrbücher,

vol 71, Anz Blatt, p^e 50, and has been printed at Constantinople, A H 1257.

The work is divided into a Muqaddimah, four books (Rukn) and a Khâtimah. The contents are as follows —

Muqaddimah, in five chapters (فصل) —

- (1) Praise of God, fol. 7^a.

فصل اول در تعبدات

- (2) Invocations, fol 16^a.

فصل دوم در مساجد بار تعالی

- (3) Praises of Muhammad, fol 32^b

فصل سیم در تعریف مسد کائنات علیه افضل الصلوة

- (4) Muhammad's special qualities and distinctions, fol 47^b.

فصل چهارم در خصایص و فصایل حضرت رسالت

پاهی

- (5) On rewards for praising Muhammad and praying for him, fol 63^b.

فصل پنجم در ثواب فصایل صلوة بر حضرت صلی
الله علیه و سلم

Rukn I, in eight chapters (Bābs) —

- (1) The Prophetic light which transmigrated into Muhammad through other prophets, fol 81^b.

باب اول در ذکر کشف خلق نور مصطفی صلی الله
علیه و سلم

- (2) Âdam, fol 88^a.

باب دوم در ذکر خلق آدم

- (3) Shi and his descendants down to Idris, fol 115^a

باب سیم در ثواب ولادت شمس و احوال و اوضاع
مرزندان او بطأ بعد نبطی تا نادرش پیغمبر علیه السلام

- (4) Idris, fol 124^a.

باب چهارم در ذکر احوال ادريس پیغمبر علیه السلام

(5) Nāh, fol. 126^a.

باب پنجم در ذکر نوح نجي عليه الصلوة و السلام

(6) Īūd, fol. 136^a.

باب ششم در بیان احوال هود پیغمبر عليه السلام

(7) Ibrāhīm, fol. 140^a.

باب هفتم در بیان احوال ابراهيم عليه السلام

(8) 'Abd-ul-Muṭṭalib, fol. 182^a.

باب هشتم در ذکر عبد المطلب

Rukn II., in seven Bāls:—

(1) Prophecies and forebodings of Muḥammad's advent, fol. 195^b.

باب اول در ذکر بشایر به بعثت آنحضرت صلي الله عليه و مسلم

(2) Muḥammad's names and surnames, fol. 213^b.

باب دوم در ذکر کنیت اسمي و القاب آنحضرت صلي الله عليه و مسلم

(3) Birth of Muḥammad, his suckling, weaning and the splitting of his breast, fol. 215^b.

باب سیم در ذکر ولادت آنحضرت صلي الله عليه و سلم و ارضاع و فطام و شق صدر

(4) Events from his sixth to his thirteenth year, fol. 231^b.

باب چهارم در وقایعي که از سال ششم (پنجم wrongly styled) تا سال سیزدهم از ولادت بظهور رسید —

(5) Events from his thirteenth to his twentieth year, fol. 235^a.

باب پنجم در واقعات سال سیزدهم از ولادت آنحضرت صلي الله عليه و مسلم تا بسال بیستم

- (6) Events of his twenty fifth year, fol 240^b

باب هشتم در ذکر واقعاتی که در سال نسیست و پنجم
از ولادت ظهور پیوسته

- (7) Events of his thirty fifth year, fol 246^b

باب هشتم در ذکر وقایع سال سی و پنجم (wrongly
بست و پنجم styled) از ولادت آنحضرت صلی الله علیه
و سلم

Rukn III, in five Babs —

- (1) Descent of the inspiration, fol 250^b

• باب اول در نزول وحی بر آنحضرت صلی الله
علیه و سلم

- (2) Events of the fifth year of the Mission and the emigration
of some of the companions to Abyssinia fol 267^b.

باب دوم در ذکر وقایع سال پنجم از بعثت
(هجرت wrongly called) آنحضرت و سان مهاجرت
اصحاب بحالب حشه

- (3) Events from the seventh to the tenth year of the mission,
fol 280^a

باب سیم در وقایع سال هشتم تا سال دهم از بعثت

- (4) The Mi'raj, fol 294^b

باب چهارم در ذکر معراج حضرت رسالت صلی
الله علیه و سلم

- (5) The second covenant of the 'Aqabah and the emigration of
some companions to Madinah, with an account of the
other events of the thirteenth year of his mission,
fol 359^b

باب پنجم در ذکر حقه ثانی و هجرت اصحاب.
بحالب مدینه مکه و نای واقعاتی که در سال
سزدهم از بعثت ظهور پیوسته

Rukn IV, in fourteen Bābs:—

- (1) The Hijrah, fol. 363^b.

باب اول در هجرت آنحضرت صلی الله علیه و سلم

- (2) Events of the first year of the Hijrah, fol. 371^a.

باب دوم در وقایعات سال اول از هجرت

- (3) Events of the second year of the Hijrah, fol. 377^b.

باب سیم در وقایع سال دوم از هجرت سید
المرسلین صلی الله علیه و سلم

- (4) Expedition of Badr, fol. 383^b.

باب چهارم (wrongly styled سیم) در اموری که در
غزو بدر واقع بوده

- (5) Events of the third year of the Hijrah, fol. 404^a.

باب پنجم (چهارم wrongly styled) در ذکر وقایع
سال سیم از هجرت آنحضرت صلی الله علیه و سلم

- (6) Battle of Uhud, fol. 407^a.

باب ششم (omitted here) در ذکر غزو موحشۀ احد

- (7) Events of the fourth year of the Hijrah, fol. 422^a.

باب هفتم (پنجم wrongly styled) در وقایع سال
چهارم از هجرت

- (8) Events of the fifth year of the Hijrah, fol. 428^b.

باب هشتم (ششم wrongly styled) در بیان وقایع
سال پنجم از هجرت نبویه صلی الله علیه و سلم

- (9) Events of the sixth year of the Hijrah, fol. 446^b.

باب نهم (هفتم wrongly styled) در بیان وقایع سال
ششم از هجرت حضرت محمدیه صلی الله علیه و سلم

- (10) Events of the seventh year of the Hijrah, fol. 462^b.

باب دهم (wrongly styled هشتم) در وقایع سال
هشتم از هجرت حضرت رسالت صلی الله علیه و سلم

- (11) Events of the eighth year of the Hijrah, fol. 473^a.

باب یازدهم (wrongly styled نهم) در واقعات سال
هشتم از هجرت حضرت رسالت صلی الله علیه و سلم

- (12) Events of the ninth year of the Hijrah, fol. 498^b.

باب دوازدهم (wrongly styled دهم) در وقایع سال
نهم از هجرت حضرت رسالت صلی الله علیه و سلم

- (13) Events of the tenth year of the Hijrah, fol. 514^b.

باب سیزدهم (wrongly styled یازدهم) در ذکر وقایع
سال دهم از هجرت حضرت رسالت صلی الله علیه
و سلم

- (14) Events of the eleventh year of the Hijrah, fol. 521^b.

باب چهاردهم (wrongly styled دوازدهم) در وقایع
سال یازدهم از هجرت

Khâtimah, on the Miracles, in two Bâbs:—

- (1) Spiritual Miracles, fol. 543^b.

باب اول در معجزات عثلیه حضرت محمدیه صلی
الله علیه و سلم

- (2) Sensible Miracles, fol. 546^a.

باب دوم در بیان معجزات حسی

The work has been repeatedly printed in the East.

Written in clear Nasta'liq on coloured papers, within gold ruled borders, with an illuminated head-piece.

Dated A.H. 1001.

No. 487.

fol. 224; lines 29; size $15\frac{1}{4} \times 10$; $12 \times 6\frac{1}{2}$.

The first half of the Ma'ârij-un-Nubuwwat containing:—

Muqaddimah, fol. 6^b.

Rukn I., fol. 76^b.

This Rukn at the end is dated 1057.

Rukn II., fol. 178^b.

No. 488.

fol. 225–481; lines and size, same as above.

The second half of the same work, being a continuation of the preceding copy:—

Rukn III., fol. 225^b.

Rukn IV., fol. 308^b.

Khâtimah, fol. 452^a.

Both the volumes are the handiwork of the same scribe, and are written in ordinary but distinct Nasta'liq hand, within gold and coloured ruled borders, with a profusely illuminated double-page 'Unwân at the beginning of the first volume, and an illuminated head-piece at the beginning of each Rukn.

A detailed table of contents of both the volumes, comprising thirteen pages, is prefixed to the first volume in a later hand.

No. 489.

fol. 452; lines 18; size $12 \times 8\frac{3}{4}$; $8\frac{3}{4} \times 5\frac{1}{4}$.

سير النبي

SIYAR-UN-NABÎ.

A detailed history of Muḥammad's life, translated, as stated by Dr. Ethé (India Office Lib. Cat., No. 136), from some Arabic original. The MS. is defective at the beginning as well as at the end, and consequently the name of the author or the translator could not be traced.

The authorities or sources quoted in the course of the narrative are numerous, e.g. Muhammad bin Sirin (*d* A H 110 = A D 728), Bukhārī (*d* A H 256 = A D 869), Bayhaqī (*d* A H 458 = A D 1066), Ibn ʿAsakir (*d* A H 571 = A D 1176), Siraj ul ʿUqūl by Muhammad bin Muhammad ul Barī (*d* A H 576 = A D 1180), ʿAbd ul ʿAzīm Mundirī (*d* A H 656 = A D 1258), Zahidī (*d* A H 658 = A D 1259), Yafī (*d* A H 768 = A D 1367) Damirī (*d* A H 808 = A D 1405), Majd ud Dīn Firuzabadi (*d* A H 817 = A D 1414) and many others. Verses from Persian poets, viz. ʿAttar Nizāmī, Saʿdī, Hafiz and Jāmī (*d* A H 898 = A D 1492) are quoted throughout.

The work is divided into forty five Fāsils and a Khatimah. The first four Fāsils are missing and the MS abruptly opens thus in the middle of the fifth Fāsil —

تا بروم و اورا باز مکہ آوردم آمد کفت انسک شپہر من
ایستاده بران سوار شو و برو مطلب برنسب و مراند الح

(6) fol 11^a

فصل ششم در ذکر حمل حسب الله و وفات پدرش عبد الله

(7) fol 14^a

در بیان کسب ولادت آنصاحب سعادت

(8) fol 22^a

در ذکر حوادثی که در شب ولادت آن احقر برج سعادت

ظاهر شد —

(9) fol 27^a

در بیان ارجاع و کسب احوال مرصعۂ او صلعم

(10) fol 36^a

در بیان شوق صدر شریف و شرح مسه با مسکه آن الطیف

از هر لطف

(11) fol 39^a

در بیان وفات آمنه و کتال عبد المطلب آنحضرت صلعم

(12) fol 43^a

در بیان وفات عبد المطلب و کتال کردن ابو طالب حضرت

مطلب با صلعم

(13) fol. 48^a.

در بیان تجارت آنحضرت ببضاعت خدیجه و فرود آمدن قبه
آسمانی

(14) fol. 54^a.

در بیان تعمیر کعبه و کیفیت بناء آن

(15) fol. 65^a.

در بیان زمان بعثت آنحضرت و کیفیت بدایت وحی بر آن
صاحب درایت علیه شریف التحیه

(16) fol. 72^b.

در بیان کیفیت نزول وحی

(17) fol. 74^b.

در بیان اخبار احوال اهل کتاب و هوائی و جنیان و وحوش
بیابان

(18) fol. 83^a.

در بیان حوادث که در زمان بعثت وقوع یافته

(19) fol. 87^b.

در احوال دعوت خیر البریه شرایف التحیه و ذکر مصائب
آنحضرت بر اذیت کفره فجرة بد سچیه و اسلام حمزه و عمر نیکو
میر رض

(20) fol. 100^a.

در بیان هجرت عصابه صحابه بحبشه

(21) fol. 104^b.

در بیان محاورات قریش با آنحضرت و افترا حاد ایشان از
صلعم

(22) fol. 110^b.

در بیان وقایع سال هفتم از نبوت و غالب آمدن لشکر
فارس بر روم و معاهدت قریشیان مذموم

(23) fol. 115^a.

در بیان وفات ابو طالب و خدیجه و توجه آنحضرت بطایف
و دعوت جن و پریان و مزاحمت با سوده

(24) fol. 122^b.

در بیان معراج ان سراج و حاج صلعم

(25) fol 142^a

در ذکر نعت نا اهل مدینه

(26) fol 145^a

در بیان مشاوره قریسان در شان آن حضرت و ذکر کیفیت
هجرة آنصاف صلعم بمدینه مسموه نا حشر الاصحاب در سالی چهار
دهم از بعثت

(27) fol 153^b

در بیان نزول حضرت صلعم نا مسکه بمدینه مسموه و
استقبال اهل انبا و ذکر روزه عاشورا و شرح اران و رفاه
عایشه و تکلم کرک و حکایت سلمان فارسی رض

(28) fol 166^b

دو ذکر واقعات سال دوم از هجرت و ترویج فاطمه

(20) fol 171^a

در بیان جهاد و مراتب او و اعداد مغاری حضرت نوری
صلعم

(31) fol 186^b

در بیان حال سال سوم هجرت از غراء موافق و قتل کعب
بن اشرف و نکاح حفصه و غراء احد و ذکر قتل حمزه و غیر
آن —

(31) fol 200ⁱ

در ذکر واقعات سال چهارم از هجرت آنحضرت صلعم

(32) fol 211^a

در ذکر وقایع سال پنجم از غرواب و نزول آیت تسم

(33) fol 230^b

در ذکر وقایع سال ششم از غراء بی اللسان و شاه و سار
امستنا و قتل ابورافع

(34) fol 239^a

در بیان مرستادن نامه ملوک و اطراف

(35) fol 249^a

در وقایع سال هفتم

(36) fol. 254^a.

در وقایع سال هشتم

(37) fol. 268^a.

در ذکر وقایع سال نهم از هجرت

(38) fol. 283^a.

در ذکر واقعات سال دهم از آمدن وفود و حجت الوداع

(39) fol. 299^a.

در بیان شمه از اخلاق و صفات و ذکر نبذۀ از شمایل ذات
حضرت صلعم

(40) fol. 306^a.

در ذکر بعضی از معجزات طاهرات آنحضرت صلعم

(41) fol. 315^a.

در بیان حادثات سال یازدهم از هجرت مشتمل بر مرض
وفات آنحضرت صلعم

(42) fol. 334^a.

در بیان صفت مرض رسول الله و تمامی کیفیت وفات و
دفن و نماز برو صلعم

(43) fol. 363^a.

در ذکر تعظیم صحابه بزرگوار و خلقاء اربعۀ نامدار و مناقب
محبین و مثالب مبغضین ایشان و بیان دوستی با اهل بیت

(44) fol. 382^b.

در فضیلت صلوة بر سید کائنات علیه شرایف الصلوة و
لطايف التحیات

(45) fol. 390^b.

در بیان دوستی حضرت رسالت صلی الله علیه و سلم و ذکر
غمخواری است و عزت او در روز قیامت

Khâtimah, fol. 444^b; beginning:—

ای مستمعان میلاد حضرت محمدی وای سامعان مولد جناب
احمدی علیه شرایف التحیات الابدی المرمدي الخ

The Khitmah (conclusion) is devoted to religious admonitions and prayers to God. The MS breaks off after some verses of مباحات, which begins thus on fol. 451^a —

کریما نه بختای بر حال ما
که حسم اسیر کند هوا

The last two folios are badly damaged and pasted over with paper in several places.

A copy of the work, in two separate volumes, Nos. 136 and 137, is mentioned in Ethé, Ind. Office Lib. Cat.

The present copy is written in clear Nasta'liq, within gold and coloured ruled borders.

Apparently 10th century A.D.

No. 490,

fol. 630, lines 27, size $11\frac{3}{4} \times 6\frac{3}{4}$, $9\frac{3}{4} \times 4\frac{3}{4}$.

مدارج النبوة

MÂDARIJ-UN-NÜBUWWAT.

A detailed history of Muhammad.

By 'Abd ul Haqq bin Sayf ud Din ud Dihlawi.

Beginning —

هراول و الآخر و الطاهر و الباطن و هو بكل شيء علم الحق

This well known prolific Indian writer is not only admitted as an authority in traditions by all subsequent Muhammadan doctors, but is equally reckoned a saint of great piety and renown. 'Abd ul Hamid Lahuri, in his Badshah Namah, gives us to understand that 'Abd ul Haqq was a descendant of one of Timur's followers, who remained in Dihli after the return of that conqueror, but the author himself, in his well known work Akhbar ul Akhyar, traces his descent from Â'â Muhammad Turk, who came from Bukhar to India during the reign of Sultan 'Ala ud Din Khalji, and received high honours from that king.

In a note, at the end of the copy of his commentary on the *Mishkât* (Rieu, p. 14^c), the author calls himself:—

عبد الحق بن سيف الدين الدهلوي وطنًا — البخاري أصلًا —
التركي نسبًا — الخفي مذهبًا — الصوفي مشربًا — القادري طريقةً —

‘Abd-ul-Ḥaqq’s father, *Shaykh* Sayf-ud-Din (born A.H. 920 = A.D. 1514, and died A.H. 990 = A.D. 1582), a notable saint, was a disciple of *Shaykh* Amân Pânî Patî (d. A.H. 957 = A.D. 1550), and composed a *Ṣûfic* treatise entitled *اثبات الاحديه*, a commentary on the *Lawâ’ih* of Jâmi. Sayf-ud-Din also composed verses and poems, and wrote two *Ṣûfic* treatises entitled *رسالة مكاشفات* and *ملسلة الوصال*.

In his *Akhhâr-ul-Akhyâr* the author gives a full account of his forefathers, and in the conclusion of the same work he furnishes us with a detailed account of his early career, which speaks of his extraordinary ardour for study and his thirst for knowledge. At the age of seventeen or eighteen years he was already well-versed in all the customary branches of Arabic literature, and shortly afterwards learnt the *Qur’ân* by heart in a year and a few months. In *Shawwâl*, A.H. 985 = A.D. 1577, he entered the *Qâdiri* order, and in A.H. 996 = A.D. 1587 went on a pilgrimage to Mecca, where he studied *Ḥadîṣ* under several eminent traditionists of the place. According to the authors of the *Kalimât-us-Ṣâdiqîn*, the ‘*Amal-i-Ṣâlih*’ and others, ‘Abd-ul-Ḥaqq is the author of more than 100 books. The author himself gives an account of the works composed by himself in a treatise noticed by Rieu, p. 1011^a; Or. 1696; see also Elliot’s *History of Ind.*, vol. vi., pp. 483–492. ‘Abd-ul-Ḥaqq also composed poetry in which he adopted the *takhalluṣ Ḥaqqî*. He died in A.H. 1052 = A.D. 1642, and was buried in the *Ḥauḍ-i-Shamsî* at Delhi in the tomb which he had himself built.

The work is divided into five sections called *Qisms*, and a *Takmilah* or conclusion.

An index of the contents is attached at the beginning of the MS.

The work has been printed at Lucknow, A.H. 1283.

Written in ordinary *Nasta’liq* within coloured ruled borders, with a double-page ‘*unwân*’ and an illuminated head-piece at the beginning.

Dated 15th *Rabî’ I.*, A.H. 1162.

Scribe سلطان محمد ولد آقا عبد الكريم

No 491.

foll 200, lines 23, size $10 \times 5\frac{1}{2}$, 8×4

مدینه العلم

MADÎNAT-UL-'ILM.

A history of the prophet Muhammad translated from the Arabic work روضة السی of Shaykh Habib Ullah Qinnangi

Translator شرح محمد بن شیح نور محمد فاروقی بلگرامی
Shaykh Muhammad bin Shaykh Pir Muhammad Faruqi Balgrami

The translator states in the preface that as the work روضة السی of his spiritual guide Shaykh Habib Ullah Qinnangi Siddiqi was written in Arabic it was not accessible to those who were ignorant of that language. He therefore with a view to making it more useful, translated it into Persian, with some improvements and alterations. The following passages, with which the work begins, will give a clear idea of its nature and scope —

الحمد لله الخليل و الصلوة علي حسبه الخليل و اصحابه ذوي
 الفضل و آله اولي التكميل — اما بعد مي گوید حاکمای طالبان
 گرامی شرح محمد بن شیح نور محمد فاروقی بلگرامی که نسخه
 روضة السی تالیف لطیف نور و مرشد حقانی حضرت شرح
 حسب الله موعی صدیقی قدس الله روحه و افاض علما فروع
 مسب عبارات عربی عبرتبران طالبان که از عربستان چندان آشنائی
 ندارند و در مرزعه دل بهم آرزوی ادراک مصامس از عبارات
 غالب آن مکارند حالی از اشکالی بود باینکه این حقیر بر
 تقصیر اولاً عبارات اصل کتاب را از ماحدهای آن نصیب رسانید
 بعد از آن جمع اسباب ضروری نموده تا بحصار و اقتصار تمام که
 مفیدی اطالب کلام نگردد شرح حامل الاصل گردانید و در بعض
 مواضع که مباحث گشگویی و اعراضات و شهادت اهل اهواء است

داد سخن داده حتي المومع اسكات نمود و در وقت نگارش اين شرح كه مسبي به مدينة العلم است قاموس و صراح و كشف اللغات و كشاف و بياضوي و تفسير حسيني و روضة الاحباب و مدارج النبوة و صواعق محرقة و صحيح بخاري و مسلم و مشكوة المصابيح و جذب القلوب الي ديار المحبوب و خلاصة الوفا في اخبار دار المصطفى تصنيف سيد نور الدين علي سمهودي كه در ذكر احوال مدينة منورة مستند شيخ عبد الحق محدث و ماخذ كتاب ثاني است چنانچه انشاء الله تعالى در خطبه جلده آن خواهم نگاشت حاضر ميداشت و هر جا كه احتياج بيكي از آنها مي افتاد منقول را با منقول عنه مطابقت داد و مطالب متروكه را براي اكمال احوال و اتمام كلام در ضمن شرح ايراد نمود و در بعض مواد بعنوان مترجم گويد معلم ساخت . . . الخ

On fol. 2^a the translator states that the روضة النبي of Habib Ullah was composed in Ramadân, A.H. 1120 = A.D. 1708, and divided into a Muqaddimah, two Books and a Khâtimah, which order is maintained in the present translation. The contents of the two Books are thus summarized in the beginning:—

كتاب اول در بيان احوال آنحضرت عليه السلام از وقت پيدائش تا زمان وفات وي و سيرت ياران وي كه خلفاي راشدين مهندئين اند—كتاب دوم در بيان بني مسجد رسول عليه السلام كه در مدينة دو بار بنا كرده شد بحضور وي و چهار بار بعد از وفات او و در بني منبران مسجد و حجره عايشه صديقه كه مدفن مقدس است و مسجد مصلي عيدين و مسجد اهالي قبا و تعزيب مسجد ضرار كه منافقان ساخته بودند و بازار مدينة و چاههاي آن كه رسول عليه السلام از آنها آب نوشيده و ديوار شهر پناه مدينة كه براي محافظت اهالي آن بعضي ملوك اسلاميه ساخته بودند و غير ذلك —

The Muqaddimah, treating of the miracles of Muhammad, begins on fol 2^b

Book I on fol 5^b

Book II, on fol 164^b

Khatimah, on fol 247

در ادای زیارت شمع و شهدای احد و بعضی احادیث که
دلائل بر قرب صاحب کسید

The following note is found at the end of the copy —

بصله تعالی به تصحیح رسیده من مترجم هذه السيرة المتركة
مولوی شیخ محمد الہ آبادی

Written in a learned Nasta'liq hand

Not dated, apparently 18th century

No 492

fol 208, lines 23, size 11½ × 9, 9 × 5½

The same

Another copy of the Ma'linat ul 'Ilm, beginning as above

Muqaddimah, on fol 2^a

Book I on fol 5^a

Book II, on fol 145^a

Khatimah, on fol 206^a

This copy seems to have been transcribed from the preceding one
Both the MSS bear the subscription —

قد فرغت من تصحيحه يوم الخميس سادس عشر شعبان سنة
١١٧٨ هجري —

Written in a careless Indian Nasta'liq

HISTORY OF THE KHALÎFS.

No. 493.

fol. 307; lines 21; size $9\frac{1}{2} \times 5\frac{3}{4}$; $6\frac{3}{4} \times 3\frac{3}{4}$.

فتوح ابن اعثم

FUTÛH-I-IBN-I-A'ŞAM.

An old and correct copy of the history of the immediate successors of Muḥammad and of the early conquests by Muslims, from the time of Muḥammad's death till that of Ḥasan, Ḥusayn and Mu'āwiyah, ^{بعنوان} accession of Yazîd, A.H. 60 = A.D. 679. It is translated, as the preface, from the ^{كتاب} فتوح of Abû Muḥammad Aḥmad Ḥabîb Ullah ul-Kûfî, by Muḥammad bin Aḥmad ul-Mustaufî ul-Harawî ^{ابن} into a ^{تأليف} المستوفي الهروي thus

Beginning:—

الصدق لله الملك القديم المنان الكريم الرؤف الرحيم هو الاول
يو الآخر والظاهر والباطن وهو بكل شيء عليم الخ

The Arabic original of the work has not been traced, nor is it mentioned by any of the Arabic historians. It is, however, copiously quoted by Persian historians. In the Nigârîstân of Qâdî Aḥmad Gaffârî and the Raḡdat-ul-Aḥbâb of 'Aṭâ Ullah, the author of the Arabic original is called (Abû Muḥammad) Aḥmad bin A'şam Kûfî, while according to Ḥabîb-us-Siyar his name was Muḥammad bin 'Alî bin A'şam. In the Majâlîs-ul-Mu'mînîn of Nûr Ullah Shûstârî he is simply called Aḥmad bin A'şam Kûfî. He is also mentioned by the author of the Tâj-ul-Qiṣas, composed in A.H. 475 = A.D. 1082.

Hâj. Khal., vol. iv., mentions the author and the translator in two places, viz., pp. 380 and 385. In the first place, under the work ^{فتوح الشام} فتوح الشام, he very strangely says that Abû Muḥammad Aḥmad bin A'şam ul-Kûfî died in A.H. 1003 = A.D. 1594, while in the second

place he in accordance with Habib us Sijar, calls the author محمد بن علي المعروف بـاعنم الكوفي, without giving any date

According to Frahn, *Indications bibliographiques*, p 16, Ibn A'sam died about A H 314 = A D 926 See also E Blochet, p 246

In the preface the translator says that he spent his youth in the society of great and learned men, and thus acquired a great deal of literary and worldly experience Having fallen a victim to a series of troubles and miseries he was thinking of passing his old age in pious seclusion, when he secured the patronage of an influential Wazir, whom he designates only by several honorific epithets without mentioning his name —

• مريد الملك قوام الدول و الدين تاج الاسلام و المسلمين •

In A H 596 = A D 1199 when the Wazir visited the Madrasah of Tajabad, he sent for the translator and treated him with great kindness and favour One night when, as usual, learned men were assembled in the presence of the Wazir, an eminent scholar named Hamid-ud Din happened to read a passage from the Kitab Futuh al Khwajah Ahmad bin A'sam ul Kufi The passage was received with the plaudits of the assembly and it was decided that the entire work should be rendered accessible to Persian readers The task of translation was then entrusted to Muhammad Mustaufi, who in spite of his old age, his cares and his exile, accomplished the task

Dr Ethe, in his Bodl Lib Cat No 124 notices a copy of the work, from which we learn that Muhammad bin Ahmad ul Mustaufi died after finishing only a small portion of the work, viz the greater part of Abu Bakr's Khilafat, and was succeeded as translator by one Muhammad bin Ahmad bin Abu Bakr ul Katib ul Mabarnabadi, محمد بن احمد بن ابو بكر الكاتب المابرنابادي, who continued the translation and brought it to an end The present copy and that in the Buhar Library (Calcutta) do not contain any such continuation

It should also be noticed here that the beginning of the Bodl Lib copy and other quotations therefrom do not exactly agree with those of the present copy

The chronicle begins with the election of Abu Bakr to the Khilafat, fol 2^b, and the whole work is divided by the following rubrics —

fol 21^b •

• ذکر صحای که در زمان صدیق رضي الله
تعالی عنه مسلمانان را مسلم شد —

fol. 24^b.

ذکر دو تسخیر ولایت شام و روم در زمان
صدیق رضي الله تعالی عنه —

fol. 37^a.

ذکر خلافت امیر المؤمنین عمر بن الخطاب
رضي الله تعالی عنه

fol. 42^a.

ذکر جنبیدن لشکر فرس و عراق و فتح یافتن
مسلمانان بر ایشان

fol. 53^a.

ذکر فتح حمص از ولایت شام

fol. 54^b.

ذکر جمع گشتن لشکر روم بار دیگر

fol. 77^b.

ذکر وفات بو عبیده جراح رضي الله عنه

fol. 94^b.

ذکر تعیین کردن امیر المؤمنین عمر رضي الله
عنه ابو موسی اشعري را بر سر عجمیان تا
آن ولایت را فتح کند

fol. 103^a.

ذکر جمع آمدن لشکر عجم بار دیگر بچنگ
اهل عرب

fol. 115^a.

ذکر فتح ولایت ري

fol. 118^a.

ذکر فتح فارص بر دست ابو موسی اشعري

fol. 127^a.

ذکر خلافت امیر المؤمنین عثمان بن عفان
رضي الله عنه

fol 134^a

ذکر ولایت حسه و غارت آن

fol 134^b

ذکر فتح حریره قمر بن دست معاویه بن ابی
صفیان

fol 138^a

ذکر فتح حریره دودوس هم بر دست معاویه

fol 139^a

ذکر جنگی که قسطنطین بن هرقل ملک روم
را با معاویه در دریا اماد

fol 143^a

ذکر فتح حریره مثله بر دست معاویه

fol 146^b

ذکر انواع صفیان که در خلافت امیر المؤمنین
عنان رعی الله عنه هر کسی در حق
او گفتند —

fol 182^b

خلافت امیر المؤمنین علی ابن ابی طالب
رعی الله عنه

fol 189^b

ذکر حزب حیل

fol 248^b

ذکر جنگی که میان لشکر امیر المؤمنین
علی رعی الله عنه و میان لشکر معاویه
بر سر آب افتاد —

fol 284^b

مسیحی چند در خلافت امیر المؤمنین حسن
بن علی

fol. 292^a.

ذکر اخباری که مشاهیر روایت و معارف
محدثان در مقتل حسین بن علی رضی
الله عنهما روایت کرده اند

For other copies of the work see Rien, i., p. 151; Morley, *Descriptive Catalogue*, p. 16; Ouseley, *Travels*, vol. ii., pp. 312, 342; Ouseley's *Catalogue*, No. 348; *Biblioth. Sprenger*, No. 32; *Critical Essay*, pp. 24 and 55; *Catalogue of King's College, Cambridge*, No. 105; *Ethé, Bodl. Lib. Cat.*, Nos. 124-126; *Ethé, India Office Lib. Cat.*, Nos. 131-133 and 2830; *Cat. Codd. Or. Lingd. Batav*, v., p. 200; W. Pertsch, *Berlin Cat.*, pp. 421-423. Parts of this translation were published in *Oriental Collections*, pp. 63 and 160; Wilken's *Chrestomathie*, p. 152. An Arabic version is found in *Gotha* (W. Pertsch, *Arab. Handschr.*, iii., p. 219).

The MS. is written in fine minute Nasta'liq, within gold ruled borders, with an illuminated, but faded, headpiece at the beginning.

Not dated, apparently 16th century.

No. 494.

fol. 311; lines 17; size 7×5 ; $6\frac{1}{4} \times 3\frac{1}{4}$.

مناقب مرتضوی

MANÂQIB-I-MURTADAWÎ.

The life and virtues of 'Alî bin Abû Tâlib.

Author: امیر محمد صالح الحسینی الترمذی المتخلص به کشفی

Amîr Muḥammad Ṣâlih ul-Ḥusaynî ut-Tirmidî, takhalluṣ Kashfî.

Beginning:—

خداوند عطا کن نشاء ذوق

که آغازم بنامت نامۀ شوق

The author was a descendant of the celebrated saint and poet Shaykh Nîrmat Ullah Walî. His father, Mîr 'Abd Ullah Tirmidî (died, according to Mir'ât-ul-'Âlam, A.H. 1025 = A.D. 1616), a celebrated calligrapher, was a disciple of Shaykh Fayḍ Ullah Sahâranî-ûrî (died A.H. 1024 = A.D. 1615),

had received the title of Mushī in Qalūm and the takhallus of Wasfī from Akbar, and was the author of five Masnawis and a Lāwan. Like his father Mīr Sulh was a good calligrapher and especially skilled in Nasta'liq handwriting. He adopted the takhallus of Kashfī and held high posts under Shah Jahān, in whose reign he died in A.H. 1061 = A.D. 1650. His other work, أحبار مصطفوي, a history of the prophet Muhammad, the early Khālifas and the Imams which he left incomplete, was taken up and finished a century later by Mīr 'Abd Ullah bin Mīr Hashim Shah-Ni'mat Ullah ul Husayni, with the takhallus Wasfī, and is noticed in Rieu, p. 154.

A copy of the Manaqib-i Mu'tadawī is mentioned in Morley's Descriptive Catalogue p. 16.

As his authorities the author quotes —

— ارشاد السلس — شواهد السورة — روضة الاحباب
حسب السر — كشف المصنوع — دلائل السورة — معارج السورة

and several Sufi poets such as, 'Attār Jalāl ul Dīn Rūmī, Ni'mat Ullah Wālī, Khwajah Muhammad Gisu Dattar, Khwajah Mu'in ud Dīn Chishtī, Sanā'ī, Nizāmī, and many others.

The work is divided into the following twelve chapters —

(1) در بیان نصوص قرآنی که در شان امیر المؤمنین علی ابن ابی طالب علیه السلام وارد و نازل شده و ما یعلق بها

در بیان احادیث نبوی در شان وصی علیه السلام (2), on fol 41^b

در بیان مناقب و فضائل مرتضوی علیه السلام (3), on fol 71^a

در بیان عقد نکاح علی مرتضی تا سده الس (4), on fol 130^b

در بیان علم و کشف آنحضرت علیه السلام (5), on fol 136^b

حواری عادات و ظهور کرامات و معجزات آنحضرت علیه السلام (6), on fol 173^b

در بیان رهد و ورع آن امام الثقلین علیه السلام (7), on fol 206^a

(8) در بیان سخاوت آن وصي عليه السلام, on fol. 211^b.

(9) در بیان قوت و شجاعت حضرت مرتضي عليه السلام, on fol. 219^a.

(10) در بیان فراست و کياست امير المؤمنين علي عليه السلام, on fol. 276^b.

(11) در بیان متبک شدن آنحضرت عليه السلام بر سرير خلافت, on fol. 284^b.

(12) This chapter, treating of the history of 'Ali's death, begins on fol. 296^b without any heading.

Written in a clear Nasta'liq, within coloured ruled borders, with an illuminated but faded headpiece.

This copy, dated A.H. 1076, was written fifteen years after the author's death.

No. 495.

fol. 355; lines 15; size 9 × 5; 6 $\frac{1}{4}$ × 3 $\frac{1}{4}$.

The same.

Another copy, of the Manâqib-i-Murtaḍawî.

The usual opening verse:—

خداوندا عطا کن نشاء ذوق الخ

is preceded by this line:—

بسم الله الرحمن الرحيم سبحانه الله العلي العظيم

Contents:—

Chapter I., on fol. 22^a.

„ II., on fol. 48^b.

„ III., on fol. 82^b.

Chapter IV, on fol 148^a.

„ V., on fol 154^b

„ VI, on fol 197^b

„ VII, on fol 235^a

„ VIII, on fol 240^b

„ IX, on fol 250^a

„ X, on fol 316^a

„ XI, on fol 326^a

„ XII, on fol 330^a

Written in a careless Nast'liq, within red coloured borders, with an illuminated headpiece

Dated A H 1108

No. 496.

fol 561, lines 22, size $11\frac{1}{2} \times 7$, $7\frac{1}{2} \times 4\frac{1}{2}$.

روضة الاحباب

RAUDAT-UL-AHBÂB.

Part of the history of Muhammad, his family, companions, followers and successors, by 'Atâ Ullah bin Fadl Ullah Jamal ul-Husayni, عطاء الله بن فضل الله جمال الحسيني, who completed the whole work in A H 900 = A D 1494, and dedicated it to the celebrated Wazir Mir 'Alî Shâh

The author 'Atâ Ullah bin Fadl Ullah Jamal ul-Husayni was the nephew of Amir Sayyid Asil ud-Dîn 'Abd Ullah ul-Husayni, a famous traditionist of his age, who came to Herat from his native country Shiraz at the request of Sultan Abû Saïd, and died there in A H 883 = A D 1478 Khwând Amir, the author of the Habîb-us Siyar, while speaking of 'Atâ Ullah in the present tense, says that like his uncle Asil ud Dîn, he enjoyed immense fame as a traditionist, and that on account of his piety he was highly respected by the kings and nobles of his time 'Ata Ullah was engaged for some years in delivering lectures in the Madrasah i-Sultaniyah, while once a week he enlightened people by his preachings in the Masjid i-Jami' of Herat At the time of the composition of the Habîb-us Siyar (A H 930 = A D 1523), 'Ata Ullah was living in retirement His son Amir Nasim ud Din Muhammad, better known as Mirak Shâh, was also a good traditionist and a man of

great piety, and, like his father, used to give lectures in the Madrisah i-Sultāniyah." See *Ḥabib-us Siyar*, vol. iii., Juz 3, p. 335. 'Aṭā Ullah died, according to Rieu, p. 1081, in A.H. 926 = A.D. 1520. See also *Ethé, Ind. Office Lib. Cat.*, No. 145. Mir 'Alī Shīr Qāni' in his *تحفة الكرام*, fol. 257^a (Lib. copy), composed A.H. 1180 = A.D. 1766, mentions two other works by this Jamāl-ud-Dīn 'Aṭā Ullah; viz. *تحفة الاحياء* and *رياض السير*, and speaks highly of the present work in the preface.

The work has been described by Hammer, *Jahrbücher*, vol. 71, Anz. Blatt, pp. 25-27; and Morley, *Descriptive Catalogue*, p. 15. See also Rieu, i., p. 147, and iii., p. 1081; G. Flügel, ii., pp. 368 and 369; Stewart's *Catalogue*, p. 21; Dorn, *Das asiatische Museum*, p. 348; *Ethé, Bodl. Lib. Cat.*, Nos. 131-133; *Ethé, Ind. Office Lib. Cat.*, Nos. 145-157; *Ḥāj. Khal.*, vol. iii., p. 495; *S. Petersburg Catalogue*, p. 298. A Turkish translation of the work was published in Constantinople, A.H. 1268; see *Mélanges Asiatiques*, vol. v., p. 470.

The full title of the work, as given in the preface, is *روضة الاحباب* *في مير النبي والآل و الاصحاب*, and the whole work is divided into three books called *Maqṣads*. The present MS. contains the first *Maqṣad* and a part of the second *Maqṣad*.

Beginning:—

الحمد لله الذي من علي المؤمنين اذ بعث فيهم رسولا منهم
يتلو عليهم آياته الح

After devoting a great part of the preface to the praise of his patron Mir 'Alī Shīr, at whose request the work was written, 'Aṭā Ullah says that he did not begin the work until he got the permission of his uncle, the aforesaid Aṣīl-ud-Dīn, to whom, he says, he was indebted for all his acquirements.

Contents:—

Maqṣad I., consisting of the following three chapters (Bābs):—

1. Muḥammad's genealogy with an account of the Patriarchs and prophets, fol. 3^b:—

باب اول در بيان نسب اطهر آن سرور و ما يتعلق به

2. Account of Muḥammad's birth and a history of his life, fol. 35^b:—

باب دويم در ذكر ولادت آن سرور صلي الله عليه و سلم
و بيان مكان ولادت و كيفيت آن و ذكر شمه از غرايب كه

در حق تولد وی بظهور آمده — و ذکر بعضی از حوادث که
در شب ولادت آن حصر واقع شده و شرح نذۀ از
احوال و وقایع که در مدت حیات آنحضرت صلی الله علیه
و سلم رو نموده —

This Bab concludes with a Khatimah which begins thus on
fol 307^b —

خاتمه در بیان کشف صلوات بر آن سرور و فصل
ثواب آن —

3 Supplementary notices, in eight sections (Fasls) —

(1) Muhammad's wives, fol 310^b —

مجل اول در بیان عدد ازواج و سراری پیغمبر صلی
الله علیه و آله و سلم و شرح حال هر یک —

(2) His children, fol 337^a —

فصل دوم در ذکر اولاد پیغمبر صلی الله علیه و اله
و سلم —

(3) His miracles fol 337^a —

فصل سوم در بیان فصائل آن سرور و تعداد معصرات

(4) His bodily features and moral qualities,
fol 351^b —

فصل چهارم در بیان اوصاف و شمایل مسد اواخر و
اوایل صلی الله علیه و سلم —

(5) His prayers and devotion, fol 355^b —

فصل پنجم در بیان عبادت آن سرور

(6) His ways of eating and dressing and his social
observances, fol 363^a —

فصل ششم در طریقه نوشیدن لباس و نوشیدن طعام
و شراب و کشف سلوک آنحضرت در سفر و حضر و

معاشرت بازواج و مجالست و مکالمه و مصاحبت وي با
اصحاب —

(7) His prerogatives, fol. 376^a :—

فصل (is omitted here هفتم) در بیان مخصوصات پیغمبر
صلي الله عليه وسلم —

(8) His slaves, freedmen, nurses, governors, scribes,
messengers, Muaddins, poets and orators, fol. 379^b :—

فصل (is omitted here هشتم) در ذکر خدام و موالي
و مواضع و عمال و کتاب و رسولان و مؤذنان و شعرا و
حارسان پیغمبر صلي الله عليه وسلم —

According to the author's statement, found in Rieu's copy, Or. 146,
p. 147, the first Maqṣad was completed on the 11th of Dul Hijjah,
A.H. 888 = A.D. 1483.

Maqṣad II., beginning on fol. 386^b :—

لك الحمد يا مسبب الاسباب و لك الشكر يا مفتاح الابواب علي
التوفيق للشروع تاليف الدفتر الثاني من كتاب روضة الاحباب

According to the preface in Maqṣad I., it is subdivided into two
Bābs, viz. :—

باب اول در معرفت رجال صحابه رضوان الله عليهم اجمعين

باب دوم در معرفت نساء صحابه رضوان الله عليهما

but this copy contains only the first Bāb dealing with the history of
the companions with their genealogies, as follows :—

Introduction, on the companions in general, fol. 388^a :—

بيان عدالت و فضائل صحابه علي مسيل العوام رضي الله
عنهم

Abū Bakr, fol. 391^b; 'Umar, fol. 412^a, with full account of the
conquests in his time; 'Uṣmān, fol. 480^a. It concludes with the account
of 'Uṣmān's death, A.H. 35 = A.D. 655, after which the history of 'Alī,
which is treated here as a separate piece and begins with an illuminated
headpiece, opens the 524^b :—

حولك يا لطيف — كلام در دعوت كافيه امام با امير المؤمنين
 علي ابن ابي طالب عليه السلام بر امر خلافت و حكومت خواص
 و عوام —

The history of 'Alī is incomplete, closing with the account of
 the Kithab delivered by him at Basrah after the battle of Jmal,
 حرب حمل, A H 36 = A D 656 —

كلام در بيان حظه گذراندن در نضره كه بعد از انتصاب
 حرب حمل حضرت امير المؤمنين ائسا فرمود —

Corresponding to fol 159* of the following copy

The contents of the present copy exactly agree with the one
 mentioned in Rieu, Add 7638, p 148

Dr Ethe, has very curiously confounded the second Maqṣad with
 the third, most probably on account of 'Alī's history being treated as a
 fresh piece. It should be remembered that 'Alī belongs to the group of
 Ashāb, and can by no means come under the heading of Tabrīn or Tab-
 rī Tabrīn, who are treated by the author exclusively in the third
 Maqṣad. What I presume to be the case is that Dr Ethe's copy
 No 157, which he says is the complete copy of the third Maqṣad,
 contains only the first of the two Babs of the second Maqṣad. The
 second Bab of the second Maqṣad and the whole of the third Maqṣad do
 not seem to be extant.

A very valuable copy of the Raudat ul Ahbab, dated 11954 and
 written by Nasim ud-Din Muhammad bin Jamal ud Din Husayni, better
 known as Mirak Shah, who in my opinion is no other than the above
 named son of the present author, is noticed in Ethe, India Office Lib
 Cat, No 145

The present copy is written in a beautiful Nasta'liq, within gold
 ruled borders, with an illuminated headpiece and a double jaghe 'unwan
 in the beginning.

Not dated, apparently 16th century

No 497.

fol 353, lines 20, size 13 × 9 $\frac{3}{4}$, 10 × 7

The first Bab of Maqṣad II of the Raudat ul Ahbab containing the
 history of the first four Khalifs and the twelve Imams, followed by
 short notices of Muhammad's eminent companions

Beginning as in the preceding copy:—

لك الحمد يا مسبب الاسباب الخ

Contents:—

Introduction, on the companions in general, 'on fol. 2^a as in the above copy.

Al-â Bakr, fol. 5^b.

'Umar, fol. 25^a.

'Uṣmân, fol. 86^b.

'Alî, fol. 122^b.

The contents in this copy, covering foll. 122^b–129^b, and dealing with the accounts of 'Alî's birth, his noble habits and supernatural gifts, his wives and children, his sayings and bodily features, are wanting in the preceding copy. The history proper of 'Alî, with which the second Maqṣad in the preceding copy begins, follows here on fol. 129^b, and the entire portion of 'Alî's account in the above copy, occupies here foll. 129^b–159^a. After dealing with 'Alî's death (fol. 213^b) the author, with some elaboration, repeats the account of 'Alî's wives and children, and brings his narrative to a close with some traditions relating to this Khalîfah.

After 'Alî, who represents the first Imâm, follow the other eleven:—

- (1) Ḥasan, fol. 218^a; (2) Ḥusayn, fol. 225^a; (3) 'Alî Zayn-ul-
'Âbidîn, fol. 289^b; (4) Muḥammad Bâqir, fol. 314^a;
(5) Ja'far Ṣâdiq, fol. 315^a; (6) Musâ al-Kâẓim, fol. 318^a;
(7) 'Alî Ridâ, fol. 319^b; (8) Muḥammad Taqî, fol. 324^a;
(9) 'Alî Naqî, fol. 326^a; (10) Abî'l Ḥasan Muḥammad
ibn 'Alî Naqî, fol. 328^a; (11) Muḥammad Mahdî,
fol. 329^a.

The above is followed by short notices, in alphabetical order, of Muḥammad's eminent companions, beginning with Ḥamzah ibn 'Abd-ul-Muṭṭalib (fol. 336^b) and ending with Yamân bin Jâbir.

Written in ordinary Nasta'liq.

Not dated, apparently 18th century.

HISTORY OF THE IMÂMS.

No 498

foll 273 lines 16, size $9\frac{1}{2} \times 6\frac{1}{2}$, $6\frac{1}{2} \times 1$

روضة الشهداء

RAUDAT-USH-SHUHADÂ.

A detailed history of the lives of Muhammad, Ali, Fatimah Hasan, Husayn and other martyrs, composed in A.H. 908 = A.D. 1502 By Husayn ul Kashifi

Beginning —

ای شرب درد تو دوی دل ما
آشوب بادی تو عطای دل ما
از لامة حید تو شای دل ما
وز نام حسب تو صای دل ما

Mawlânâ Kamâl ud Din Husayn bin 'Alî ul Wazir ul Kashifi مولانا کمال الدین حسن بن علی الواعظ الکاشفی, the author of the well known work *Anwâr i Suhayli* (composed before A.H. 907 = A.D. 1501), and of several other works e.g. *Mawalib 'Alizyah* (A.H. 899 = A.D. 1493) *Jawahir ul Tafsir* (A.H. 900 = A.D. 1494) *Makhzan ul Inshâ* (A.H. 907 = A.D. 1494), *Akhlâq i Muhsinî* (A.H. 910 = A.D. 1501), *Intawat Namah*, etc., was a native of Sabzwâr and lived at Herat during the time of Abu l Gazi Sultan Husayn Baysarî (A.H. 877-911 = A.D. 1468-1505). He was an accomplished scholar and is said to have been well versed in astronomy. He was also an eloquent preacher, and every Friday delivered religious lectures in the Jâmi' Masjid of Herat. Like other men of letters, the author enjoyed the warm favour of Amir 'Alî Shîr Nawâz, who, as we know, was a great patron of learning and himself a good scholar and a poet. He died at Herat, A.H. 910 = A.D. 1504. See Habib us Siyar, vol. III, Juz 3, p. 341, S. de Sacy, Calila et Dimna, preface p. 42,

Beginning as in the preceding copy:—

لك الحمد يا مسبب الاسباب الخ

Contents:—

Introduction, on the companions in general, 'on fol. 2^a as in the above copy.

Al-û Bakr, fol. 5^b.

'Umar, fol. 25^a.

'Uṣmân, fol. 86^b.

'Alî, fol. 122^b.

The contents in this copy, covering foll. 122^b–129^b, and dealing with the accounts of 'Alî's birth, his noble habits and supernatural gifts, his wives and children, his sayings and bodily features, are wanting in the preceding copy. The history proper of 'Alî, with which the second Maqṣad in the preceding copy begins, follows here on fol. 129^b, and the entire portion of 'Alî's account in the above copy, occupies here foll. 129^b–159^a. After dealing with 'Alî's death (fol. 213^b) the author, with some elaboration, repeats the account of 'Alî's wives and children, and brings his narrative to a close with some traditions relating to this Khalifah.

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- (1) Ḥasan, fol. 218^a; (2) Ḥusayn, fol. 225^a; (3) 'Alî Zayn-ul-
Âbidîn, fol. 289^b; (4) Muḥammad Bâqir, fol. 314^a;
(5) Ja'far Ṣâdiq, fol. 315^a; (6) Musâ al-Kâzim, fol. 318^a;
(7) 'Alî Ridâ, fol. 319^b; (8) Muḥammad Taqî, fol. 324^a;
(9) 'Alî Naqî, fol. 326^a; (10) Abî'l Ḥasan Muḥammad
ibn 'Alî Naqî, fol. 328^a; (11) Muḥammad Mahdî,
fol. 329^a.

The above is followed by short notices, in alphabetical order, of Muḥammad's eminent companions, beginning with Ḥamzah ibn 'Abd-ul-Muṭṭalib (fol. 336^b) and ending with Yamân bin Jâbir.

Written in ordinary Nasta'liq.

Not dated, apparently 18th century.

HISTORY OF THE IMÂMS.

No 498

foll 273, lines 16, size $9\frac{1}{2} \times 6\frac{1}{2}$, $6\frac{1}{2} \times 4$.

روضة الشهداء

RAUDAT-USH-SHUHADÂ.

A detailed history of the lives of Muhammad, 'Alî, Fâtimah Hasan, Husayn and other martyrs, composed in A H 908 = A D 1502 By Husayn ul Kâshifî

Beginning —

ای شربت درد تو دواي دل ما
 آشوب تلاي تو خطاي دل ما
 ار لامة حمد تو شثاي دل ما
 در نام حسب تو صثاي دل ما

Maulanâ Kamâl ud Dîn Husayn bin 'Alî ul Wa'iz ul Kâshifî, مولانا کمال الدین حسین بن علی الواعظ الکاشفی, the author of the well known work *Anwar i Suhayli* (composed before A H 907 = A D 1501), and of several other works, e.g. *Mawahib 'Aliyyah* (A H 899 = A D 1493), *Jawahir ul Tafsir* (A H 900 = A D 1494), *Makhlizan ul Inshâ* (A H 907 = A D 1494), *Akhlâq i Muhsinî* (A H 910 = A D 1504), *Futuwat Namali*, etc., was a native of Sabzwâr and lived at Herat during the time of Abu'l Gazi Sultân Husayn Bayqarî (A H 873-911 = A D 1468-1505). He was an accomplished scholar, and is said to have been well versed in astronomy. He was also an eloquent preacher, and every Friday delivered religious lectures in the Jamî' Masjîd of Herat. Like other men of letters, the author enjoyed the warm favour of Amir 'Alî Shîr Nawâi, who, as we know, was a great patron of learning and himself a good scholar and a poet. He died at Herat, A H 910 = A D 1504. See Habib us Siyar, vol. III, Juz 3, p. 341, S. de Sacy, Calila et Dimna, preface, p. 42,

Jourdain, Biogr. Univ., xx., p. 435; Hammer, Schöne Redekünste Persiens, p. 275.

The statement that the author wrote the work at the desire of an illustrious prince, Sayyid Mirzâ, found in the preface of Rieu's copy (Rieu, p. 152), is not found here.

The work is divided into the following ten chapters (Bâbs) and a Khâtimah (conclusion):—

1. On the trials of some of the prophets, fol. 3^a.

باب اول در ابتلاي بعضي از انبيا علي نبينا عليهم الصلوة والسلام

2. Persecution of Muḥammad by the Qurayshites and martyrdom of Ḥamzah and Ja'far Ṭayyâr, fol. 40^b.

باب دوم در جفاي قریش و سایر کفار با سید ابرار علیه صلوات
ملك الجبار و شهادت امير حمزه و جعفر طيار

3. On the death of Muḥammad, fol. 56^b.

باب سیم در وفات حضرت سید المرسلین علیه افضل صلوات
المصلین و علي عترته و اسوته اجمعین

4. Life of Fāṭimah, fol. 67^a.

باب چهارم در بعضي از احوال فاطمه از وقت ولادت تا وقت وفات

5. Life of 'Alî, fol. 79^b.

باب پنجم در طرفي از اخبار مرتضي علي از زمان ولادت
تا زمان شهادت

6. Life of Ḥasan, fol. 98^b.

باب ششم در فضایل حسن و بعضي از احوال وي از ولادت
و شهادت

7. Life of Ḥusayn, fol. 112^a.

باب هفتم در مناقب امام حسين و ولادت وي و بعضي از
احوالش بعد از وفات برادرش

8 Martyrdom of Muḥṣim bin 'Aqil and the slaying of some of his children, fol 120^b

باب هشتم در شهادت مسلم ابن عقیل ابن ابی طالب و قتل بعضی از فرزندان او رضوان الله علیهم اجمعین .

9 Husayn's arrival at Karbalā and his encounter with the enemies martyrdom of his children, relatives and others

باب نهم در رسیدن حسن مظلوم کربلا و محاربه نمودن با اعدا و شهادت آنحضرت و اولاد و اقربا و سایر شهدان

10 This last chapter is divided into two sections (فصل), the first relating to the fate of the Ahl i Bayt ('Family') after the battle of Karbalā, fol 227^b

فصل اول در وقایعی که بعد از حرب کربلا مر اهل بیت را واقع شده

The second deals with the punishment of the murderers of Husayn, fol 255^b

فصل دوم در عقوبات قاتلان شاه زاده

The *Khatimah*, fol 260^a deals with a genealogical account of the descendants of Hasan and Husayn, with meagre notices on the Imams.

حائله در ذکر اولاد بزرگوار سبطین و سلسله نسبت بعضی از اسان

For other copies of the *Raudat ush Shuhada* see RICU, pp. 152-53, Ethe Bodl Lib Cat, Nos 134-137 Ethe Ind Office Lib Cat, Nos 158-162 where under the last No, a poetical paraphrase of the work in Dakhni verses by a poet Wali is noticed

It has been printed in Lahore A H 1287 A Turki sh translation of the work by Muhammad bin Sulayman ul Bagdadi with the *takhallus* Fudūh, and entitled *حدثه السعد*, is mentioned in II *Khulfa*, vol III, p 500 and p 41^a See also G Flugel II, p 378, etc

A fine copy Written in a clear Nasta liq, within gold and coloured ruled borders, with an illuminated but faded frontispiece at the beginning

Dated A H 976

No. 499.

fol. 347; lines 17; size $8\frac{3}{4} \times 5$; 7×3 .

The same.

Another copy of Ḥusayn Kāshifi's *Rauḍat-ush-Shuhadâ*
Beginning as above:—

ای شربت درد تو دواي دل ما الخ

The ten chapters into which the work is divided are enumerated in the preface; but they are omitted throughout the MS., and no blank spaces for them are left.

The *Rauḍat-ush-Shuhadâ* ends on fol. 308^a.

Dated Jamâdî II., A.H. 1139.

Scribe محمد صالح

Here follow, in different hands, some extracts from various works.

fol. 309^a–310^a.—An account of the descendants of 'Alî.

Beginning:—

باید دانست که حضرت امیر المؤمنین امام المتقین علی ابن
آبي طالب علیه السلام را بقول اشهر مي و شش فرزند بودند—
هیزده پسر و هیزده دختر

fol. 310^b. Blank.

fol. 311^a–312^b. Anwarî's *Qaṣîdah*.

Beginning:—

مقدري نه بالت به قدرت مطلق

fol. 313^a–316^b. Blank.

fol. 317^a–341^a. History of Ḥusayn and some other martyrs connected with the battle of Karbalâ.

Beginning:—

راویان اخبار جگر سوز و ناقلان اثار غم اندوز چنین روایت
کرده اند که چون حضرت امام حسین علیه السلام بر زمین کربلا
از اسب بیفتاد

The MS. once belonged to Nawwâb Sayyid Vilâyat 'Alî Khân of Patna.

No. 500

foli 373, lines 25, size $9\frac{1}{2} \times 6\frac{1}{2}$, 7×4

حلاء العيون

JALÂ-UL-'UYÛN.

A history of the prophet Muhammad, his daughter and the twelve Imams By Baqir Majlisi
Beginning —

مسایش بی مثال و انوار سراوار خداوند بی ناریست آله

Shaykh ul Islam Mullâ Muhammad Baqir Majlisi ul Isfahânî, was the youngest son of the celebrated Mullâ Muhammad Taqî Majlisi ul Isfahânî

According to Dr Rieu, p 20, Dr Ethé, Indira Office Lib Cat, No 2068, and some other biographers, Baqir was born in A H 1038 = A D 1628 But the author's contemporary biographer, the author of the Shudur ul 'Iqvan, vol II fol 56* (MS copy in the Bazar Library, Calcutta) who gives a detailed account of Baqir's life and his works, remarks that the author, in a marginal note on his Bihar ul Anwar, himself says that some of his friends expressed the date of his birth in the words بحار الانوار جامع کتاب, which are equivalent to A H 1037 = A D 1627

و قال قدس سره في حاشيته علي كتاب بحار الانوار عدد ذكر
هذه السمة و من العرايب انه واقع تاريخ ولادتي عدد جامع كتاب
بحار الانوار

His father, who was a great Shi'ah divine and held before him the office of the Shaykh ul Islam of Isfahan, died there in A H 1070 = A D 1659 His grandfather, Mullâ Maqsur 'Alî, used the surname of Majlisi for his takhallûs, and after him it was adopted by the descendants of his family, which became known as the "Majlisi Family of Isfahân" Baqir was brought up and educated under the direct supervision of his learned father, and wrote numerous works on the Shi'ah doctrine His grandson, Mullâ Ahmad lîn Muhammad 'Alî ul Bahbahânî, in lîs Min at ul Ahwâl, fol 29*, enumerates forty-nine Persian and nine Arabic

works of this most prolific Shī'ah writer. He was a most zealous apostle of the Shī'ah creed, and the chief promoter of that faith. The same Bahbahānī remarks that Maulānā Shāh 'Abd-ul-'Azīz Dihlawī (d. A.H. 1239 = A.D. 1824), in his work entitled اثنا عشرية, in which he refutes the Shī'ah faith, remarks that the Shī'ah religion may be called the religion of Bâqir Majlisī, because he was the man who lent splendour to it, and that before him it was not so popular.

اگر دین شیعه را دین اخوند باقر مجلسی بگویند رواست —
 زیرا که این مذهب را او رونق داده است و سابق برین آنقدر
 حظی نداشت —

Bâqir died at Isfahân, according to some, in A.H. 1110 = A.D. 1698; but the author of the Shudûr-ul-Iqyân, mentioned above, places the author's death in the year A.H. 1111, for which he gives the chronogram
 غم و حزن.

A detailed account of the author will also be found in the Raudât-ul-Jannât, p. 118. See also Rieu, p. 154; Ethé, Bodl. Lib. Cat., No. 140; Ethé, India Office Lib. Cat., No. 2668; Onseley's Catalogue, No. 373; Biblioth. Sprenger, No. 164, etc. The work was printed in Tīhrân, A.H. 1240 and 1266.

The most prominent among the Persian works of this author, besides the جلاء العیون, the حیات القلوب and the تذکرة الایمه (see below), are عین الحیاة (a detailed description of the work will be found in E. G. Browne, Cambridge Cat., pp. 64-69; extracts in W. Pertsch, Berlin Cat., p. 47, No. d, and p. 75, No. 6; see also Ethé, India Office Lib. Cat., No. 2668; printed at Tīhrân, A.H. 1240); حلیة المتقین (Rieu, p. 20, and Supplt., p. 110; W. Pertsch, Berlin Cat., pp. 313 and 314; Ethé, India Office Lib. Cat., No. 2669; printed at Tīhrân, A.H. 1248); مقباس المصایح (an extract from the larger Arabic work of the same author, بحار الانوار, which was edited in single volumes at Tīhrân, 1270-1283, see Rieu, pp. 20 and 21); زاد المعاد (based on the same بحار الانوار, see Rieu, p. 21; W. Pertsch, Berlin Cat., p. 257 and p. 148, No. 2; edited, Tīhrân, A.H. 1244); زائدۀ زاد المعاد (an extract from the preceding work, see Rieu, Supplt., p. 6); حقّ الیقین (Rieu, p. 33; edited, Tīhrân, A.H. 1241); جبر و تفویض (Rieu, p. 857); مناسک حجّ (Ethé, Bodl. Lib. Cat., No. 1794); رسالۀ نکاح (W. Pertsch, Berlin Cat., p. 261); کتاب تقویم و اختیارات, also 'called رسالۀ اختیارات

(W Perisch, Berlin Cat *p 334 and p 74, No 2), کتاب سوال و جواب (edited at Tihrah, A H 1247), etc

In the preface to the present work it is stated that the author had written two works on the same subject, one entitled *Bihār ul Anwār*, completed in several volumes and the other, a shorter one called *Hayat ul Qulūb*. The first, being written in Arabic, was not accessible to all, while the second on account of its conciseness, was not in extensive use. He therefore began to write the present work, which he completed, as stated at the end in Muharram, A H 1089 = A D 1678.

The work is divided into a Muqaddimah or introduction, and fourteen Babs (chapters), most of which are subdivided into several Faisls (sections)

Contents —

- Muqaddimah On the reward for shedding tears for the troubles
and miseries to which the prophet Muhammad and the
Imams were subjected, fol 2^b
- Bab i History of Muhammad fol 3^a
- Bab ii Fatimah fol 4^a
- Bab iii History of Ali fol 96^a
- Bab iv History of Husayn fol 112^a
- Bab v Husayn, fol 169^a
- Bab vi 'Ali bin Husayn bin Zayn ul 'Abidin the fourth
Imam, fol 316^a
- Bab vii Abū Ja'far bin Muhammad bin 'Ali Baqir fol 321^a
- Bab viii Abū 'Abd Ullah Ja'far bin Muhammad us Sadiq
fol 327^a
- Bab ix Abū l Hasan Musa bin Muhammad bin Ja'far, fol 333^a
- Bab x Al ul Hasan 'Ali bin Mūsā ur Rī'ā, fol 314^a
- Bab xi Muhammad Inqī fol 350^a
- Bab xii 'Alī Naqī, fol 361^a
- Bab xiii Husayn Askari, fol 364
- Bab xiv Muhammad Mahdi, fol 368^a

* The rubrics of Babs xi-xiv are omitted. The MS is in a damaged condition and fols 278-287 are hopelessly worm eaten at the foot

Written in a clear Naskh

Not dated, apparently 13th century A H

No. 501.

foll. 295; lines 28; size 12 × 7; 8 × 5.

حيات القلوب

HAYÂT-UL-QULÛB.

A history of the prophets from the creation of Âdam to the death of Muḥammad, and of the twelve Imâms.

By Mullâ Muḥammad Bâqir Majlisî. (See the preceding No.)

The Ḥayât-ul-Qulûb, which is the fourth in the list of the author's Persian works enumerated in the Mir'ât-ul-Aḥwâl, is an extract of the author's Arabic work Bihâr-ul-Anwar. The author states in the preface that as the Bihâr-ul-Anwâr was an exhaustive work, written in Arabic, some of his friends suggested his writing a Persian translation, so that it might be more accessible. Hence the present Persian extract.

The work was edited at Tabriz, A.H. 1241. Translated into English by J. L. Merrick, Boston, 1850.

The author of the Iktifâ-ul-Qunû', p. 99, makes the strange remark that the Ḥayât-ul-Qulûb is an Arabic translation of some Persian work.

Beginning:—

حيات قلوب مرده دلان بوادي ضاللت و حرمان بحد خداوند

بي مانند است

The author of the Mir'ât-ul-Aḥwâl says that the entire work was written in three volumes, and that the last volume was left incomplete.

The present copy comprises the first volume of the work dealing with the history of the prophets before Muḥammad and the pre-Muḥammadan kings. It ends with an account of Hârût and Mârût. In the conclusion the author says that he will deal with the story of the angels in his Rûḥ-ul-Arwâḥ. The date of composition given at the end is the middle of Shawwâl, A.H. 1087 = A.D. 1676.

According to the colophon this copy was written in Sha'bân, A.H. 1090, that is, only three years after the date of composition.

في يوم الجمعة السادس عشر من شهر شعبان المعظم سنة تسعين
بعد الالف من الهجرة المصطفوية —

ابن محمد باقر جنابدي Scribe

Written in ordinary Naskh.

No 502.

fol 214, lines 15, size $8\frac{1}{2} \times 5\frac{1}{2}$. $6\frac{1}{2} \times 3\frac{1}{2}$

تذكرة الأئمة

TADKIRAT-UL-A'IMMAH.

A history of Muhammad and the twelve Imams

By the same Muhammad Baqir Majlisī

Beginning —

الحمد لله الذي جعل السمس لسان صدق في الآخرين الح

It is divided into a Muqaddimah, fourteen Babs and a Khatimah, as follows —

Muqaddimah on the creation of the prophetic light fol 1^b

Bab i History of Muhammad, fol 10^b

Bab ii Fatimah, fol 58^a

Bab iii Ali fol 64^a

Bab iv Hasan, fol 114^b

Bab v Husayn fol 118^a

Bab vi Ali Zayn ul Âbidin fol 132^b

Bab vii Muhammad Baqir fol 137^a

Bab viii Ja far Sadiq fol 139^a

Bab ix Musâ bin Ja far fol 152^a

Bab x Ali Ri la fol 156^b

Bab xi Muhammad Taqi fol 160^b

Bab xii 'Ali Naqi fol 163^a

Bab xiii Hasan Aslari fol 164^b

Bab xiv Muhammad Mahdi fol 165^b

The author deals with the history of Mahdi at some length The Khatimah is wanting in this copy This work is not mentioned in the list of the author's Persian works given in the Mir at ul Ahw al

Written in ordinary Nasta liq

Not dated, apparently 13th century A H

No. 503.

foll. 306; lines 22; size $8\frac{1}{4} \times 5\frac{1}{4}$; $6\frac{1}{2} \times 4$.

رياض الشهادة

RIYÂD-USH-SHAHÂDAH.

A detailed history of Muḥammad and the Imâms.

The full title of the work as given in the beginning is:—

رياض الشهادة في ذكر مصائب السادة

Author: Muḥammad Ḥasan bin ul-Ḥâj Ma'sûm ul-Qazwînî,
محمد حسن بن الحاج معصوم القزويني.

Beginning after بسم الله الرحمن الرحيم —

و به نستعين و عليه التوكل في كل حين فانه الموفق المعين
... الحمد لله رب العالمين . . . اما بعد پس چنين گويد فقير
حقير سراپا تقصير الح

From the preface of the printed edition it would appear that the entire work in three volumes consists of thirty sections, called مجلس. The first divided into four sections, viz. :—

(1) History of Muḥammad, (2) History of Fâtimah, (3) History of 'Alî, and (4) History of Ḥasan.

In the preface to the second volume the author says that he divided it into twenty-six sections which he enumerates here, and which, he says, together with the four in the first volume complete the thirty sections; but from a perusal of the work it will be seen that the second volume comprises (as in the present MS.) only eighteen sections, while the remaining eight sections are separately given in the third volume which begins thus:—

الحمد لله رب العالمين . . . اما بعد اين مجلد سيم از كتاب
رياض الشهادة . . . تاليف خادم طلبه علوم محمد حسن بن
المرحوم الحاج المعصوم القزويني . . . و در وهشت مجلس است

In the preface to the first volume the author after showering praises upon the reigning king Fath 'Alī Shāh Qajār of Persia (A.H. 1211-1250 = A.D. 1797-1834) a great patron of learning and himself a good scholar, dedicates the work to his third son Husayn 'Alī Mirzā, who, as we know, was entrusted with the government of Shirāz, and played an important part in the history of Persia. In the conclusion the author says that he completed the work on Thursday, the 12th of Shāban, A.H. 1227 = A.D. 1812.

The present MS contains only the first eighteen sections that is, from the fifth to the twenty second majlis, of the second volume, as follows —

- (5) fol 3^a History of Husayn from the time of Mu'awiyah's death to his departure from Medina for Mecca
- (6) fol 22^b History of Husayn from the time of his arrival at Mecca to his start for Irāq martyrdom of his cousin Muslim bin 'Aqil and of his other companions
- (7) fol 39^b Martyrdom of Muslim's children
- (8) fol 52^a Events that took place on Husayn's way to Irāq till the 9th day of Muharram
- (9) fol 71^b Events that took place on the 9th till the morning of the 10th of Muharram
- (10) fol 90^a Arrival of Hurr bin Yazid with his son and brother, their penitence and martyrdom
- (11) fol 103^b Martyrdom of Wahb bin 'Abd Ullāh Kalbi and others
- (12) fol 118^b Martyrdom of the other companions of Husayn and of his cousins and other relatives
- (13) fol 135^b Martyrdom of Qasim bin Hasan
- (14) fol 151^b Martyrdom of 'Abbas and other brothers of Husayn
- (15) fol 167^b Martyrdom of 'Alī Akbar
- (16) fol 184^b Martyrdom of Husayn
- (17) fol 207^b Events that took place after Husayn's martyrdom, plundering of his camp and capture of his wives and children
- (18) fol 224^a Transfer of the heads of the martyrs and the captives to Kūfah
- (19) fol 240^b Their journey to Kūfah
- (20) fol 253^a Events that took place during their stay in Syria
- (21) fol 266^a Their return through Karbala to Madinah
- (22) fol 286^a This section dealing with the account of Husayn's avengers is divided into the following four Fasl —
 - (1) fol 238^b Genealogy of Mukhtar

(ii) fol. 291^a. The rising of Sulaymān with his companions and their martyrdom.

(iii) fol. 295^a. The rising of Mukhtâr.

(iv) Martyrdom of Ibn-i-Ziyād.

The last eight sections, 23rd to 30th, which are enumerated at the beginning of this volume, are wanting in this copy. These sections dealing with the merits and sufferings of the later Imāms from Zayn-ul-Âbidin to al-Mahdī are separately given in the third volume of the printed edition.

A similar copy of the second volume of this work is mentioned in Rieu, p. 155.

Written in a clear minute Naskh within gold-ruled and coloured borders, with an illuminated but faded frontispiece at the beginning.

Not dated, apparently 12th century A.H.

Several notes and seals on the MS. say that this copy formerly belonged to the Library of Nawwāb Sayyid Vilāyat 'Alī Khān of Patna.

No. 504.

fol. 154; lines 10; size $7\frac{3}{4} \times 4\frac{3}{4}$; $4\frac{3}{4} \times 2\frac{1}{2}$.

مختار نامه

MUKHTÂR NÂMAH.

A very rare, beautiful and correct copy of the history and exploits of the chivalrous Mukhtâr bin Abi 'Ubayd (called Abi 'Ubaydab, ابي حبيده, in the following copy) bin Mas'ûd us-Saqafi, مختار بن ابي حبيد بن مسعود الشقفي, the avenger of the third Imâm Husayn bin 'Alī.

Beginning of the preface:—

مختار نامه، اصحاب تیغ و خامه جهد و ثنا و مدح بی ا

دشاهیست قدیر خبیر بی مثل و نظیر الخ

The preface is introduced by the following Qit'ab, the last line of which expresses the date of transcription of the copy, A.H. 946 = A.

شد درین دولت عالی مرقوم
اد این دولت عالی ناقي
بهر تاریخ حمد می گوید
دولت شاه موالي ناقي

In the preface the author, who designates himself *فقر مسکین* *فقیر مسکین*, says that he had long cherished the idea of writing a work in Persian, treating of the war like deeds of *Mukhtar*, until one day he received from one of his friends a book on that very subject written in Arabic by some *Shrah*. So he rendered it into Persian for the benefit of those who are ignorant of the Arabic language. In the beginning of the work the author quotes as his authority *العلی*, whose full name according to *انساب سماعی* (Lib copy, fol 169^a) is Abû 'Umar 'Âmir bin *Sharajil ush Sha'bi*, and who, according to the same authority, died in A H 109 = A D 728.

The title of the work is not given in the text, but in the colophon as well as on the fly leaf at the beginning it is called *مصار نامه*.

The work is not divided into chapters or sections, but the following headings will give an idea of its contents —

fol 8^a

بسان داستان موعود و اعلام مراد و مقصود —

fol 16^b

دگر ناصف و سب نجات معلم اربین تعب —

fol 19^b

گفتار در کردار معلم بررگوار جهب خلاصی و نجات
حصص مصار

fol 23^a

دگر حمله و کردار در ایصال مطالب مصار

fol 29^a

دگر مآل حال سنان نیکو کار بعد از یاری معلم و
هوا داری مصار

fol 32^b

بسان داستان کردار مصار

fol. 42^b.

ذکر عمل معلم بآنچه متعلم شده

fol. 44^b.

ذکر مسبب خواندن نامه و کرم کشتن هنگامه

fol. 46^b.دامستان مراجعت عمیر حامر و رفتن او و مختار
بمدینه و حصول فرح خاطر و سر و مینهfol. 51^a.

فوت یزید پلید و برآمدن مقصود قریب و بعید

fol. 54^a.

ذکر مال عسکر از خدا بیخبر

fol. 55^a.

ذکر توجه این زیاد بشام و اتمام کلام درین مرام

fol. 62^b.

رسیدن این زیاد بشام و تدبیر سرانجام مهم

fol. 65^b.توجه این زیاد بعراق و مبارزه او با سلیمان بر
حسب اتفاقfol. 72^b.گفتار در رسیدن سلیمان و اصحاب بمنزل طوی لهم
و حسن مآبfol. 76^b.

ذکر کاری بنیاد عبید الله زیاد

fol. 77^b.

گفتار در کردار صالح صفی مختار ابو عبیده ثقفی

fol. 83^a.ذکر قتل ایامس بن نظام و رونق کار شیعه علی علیه
السلامfol. 85^a.امان خواستن این مطیع از مختار و بیرون رفتن او
از کوفه و فرستادن مختار نواب را بهر دیار

fol 86^b

ذکر محاربهٔ نبرد بن انس با مروان حکم ناکس

fol 87^a

داهیان حکومت و سروری ابراهیم مالک و توحه
او بمحاربهٔ ابن زیاد و فتح ممالک

fol 91^a

ذکر رسیدن پسر زن و حر کردن از یافس گنج
در وطن

fol 95^b

ذکر توحهٔ ابراهیم سر مرل گنج و تصرف در آن
بی رحمت و رنج

fol 97^a

ذکر اطلاع مردان بر رونق کار محار و فرستادن او
لشکر را جهت طلب (?)

fol 98^b

باز عمل ابن مغاور با رسول مریش و خدمتکاری
او نسبت بهوا داران حسن

fol 101^a

بار گشتن رسول ابراهیم مالک اشتر و رسانیدن
حیره‌های طرح اثر

fol 101^b

رسیدن ابراهیم بمالک ابن مغاور و رسیدن ثقله
ماردین با او بفراخ خاطر

fol 103^b

تدبیر نمودن مبارک از عالم یک رنگی و اتحاد و
بدمست دادن اولاد عبد الله زیاد

fol 103^b

کشته شدن اهل و اولاد ابن زیاد و عمل نمودن
ابراهیم به تدبیر خود و رسیدن بمراد

fol. 110^b.

لزل ابن زياد با لشكر در كنار معبر و گرفتار شدند.
او بدمست ابن اشتر

fol. 115^a.

• نشستن ابراهيم بر مسند توفيق ازلي و انتقام جستن
از كشنندگان و مشنان حسين علي

fol. 118^a.

فرستادن ابراهيم سرهاي مخالفان را پيش مختار
مراجعت نمودن او بكوفه در حين حضور
استبشار

fol. 119^b.

• رميدن باقي سپاه گريخته عبید الله لعنه الله بشام
و رسانيدن اخبار توجه مردان حكم باندیشه
انتقام

fol. 119^b (should be 120^b).

توجه عامر بكوفه و فرستادن جاسوس باردوي مختار
و عمل نمودن او بخلاف متعارف اهل روزگار

fol. 128^a.

• رفتن ابراهيم با شيخ و گرفتاري ايشان بدمست مردم
عامر و نجات يافتن ايشان در همان شب
بعنايت ملك قادر

fol. 133^b.

روان شدن شيخ و ابراهيم براه دلخواه و گشته شدن
عامر ربيعه بحكم الله

fol. 137^a.

گفتار در توجه مختار نامدار و ابراهيم عالي مقدار
بجانب عساكر عامر و گرفتن و كشتن ايشان
بوجه دلخواه و مدعي خاطر

fol 139a

معاونت سعادت مضار و ابراهيم نكوفه و شخص
 كشتگان حسن حلي و ناس و كشتن اشان
 بحض عانت لم نولي

* fol 141a

داسان احراز دولت حسي و زنادت بكشتن عمر
 سعد بي سعادت

fol 143a

دكر قتل ناكاردون شهر دي الحوض ملعون

fol 147a

گزار در قبل مدعس مه گاه از نكايي خوارج
 زمانه

A history of Mukhtâr by an anonymous author is noticed in Rieu, 1, p 156^b. A Mukhtâr Namah by Mulla Muhammad Husayn Na'imî, *ملا محمد حسن نائمی*, has been printed in Persia, A H 1281, see Dorn, Catalogue des ouvrages publiés a Constantinople, etc, No 106, see also Biblioth Spronger, No 161

This is a beautiful copy, written in clear Nasta'liq by the celebrated calligraphist Murshid ul Katib of Shiraz, *مرشد الکاتب*, within gold and coloured ruled borders with a sumptuously illuminated double page 'Unwan. The headings are written in gold and blue throughout

The colophon runs thus —

تم البصار، نامه دعون الله و حسن توصيته و صلي الله علي
 نسا محمد و آله و احبائه في تاريخ شهر شعبان المعظم سنة سنه
 و اربعين و تسعين الهجره علي يد اهل العباد مرشد الكاتب
 السرازي غفر دونه و سر جوده برحمتك يا ارحم الراحمين —

غری رحمت بردان کسی ناد

که کاتب را ناصدی کند یادم

The date of transcription given in the above colophon is A H 947, but the last line of the introductory Qit'ah forms a chironogram for the year 946

On the fly-leaves at both ends are found several seals of the nobles of the courts of 'Âlamgîr and Muḥammad Shâh. One at the beginning, dated A.H. 1141, faintly reads, عبد الكريم فدوي محمد شاه بادشاه خازي. Another on the same leaf, dated A.H. 1050, bears the following inscription:—

خاک ره آل محمد سعید

A seal, dated A.H. 1095 and followed by the note عرض دیده شد عبد خانہ: پانزدہم ربیع الثانی سنہ ۲۶ زاد عالم گیر بادشاه, reads thus on the last folio. Two seals found at the beginning of the copy are illegible. Several 'Ard-Didahs, the dates of which range from A.H. 969 to 1001 are also found at the end. A note at the beginning of the copy records the price of the MS. "Thirty-five rupees قیمت سی پنچروپیہ."

The copy is in a damaged condition.

No. 505.

fol. 197; lines 16; size 9 × 5; 7 × 3.

مختار نامہ

MUKHTÂR NÂMAH.

Another Mukhtâr Nâmah, or history of Mukhtâr, by an anonymous author.

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين و لا عدوان الا علي
الظالمين —

This history opens with an account of the birth of Mukhtâr, which, according to the statement made here, took place on the day on which the Prophet was engaged in the battle of تبوك, i.e. in A.H. 9 = A.D. 630, and ends with his death which occurred on Friday in Ramaḍân, A.H. 73 = A.D. 693. It is more extensive than the preceding one.

In the beginning the author quotes Muhammad bin Alunad un Najafi, عداوند احبار محمد بن احمد الحثي رحمة الله عليه, as his authority. The work is divided into eighteen Majlis or "Sittings." The fabrications of the first two Majlis are wanting. The remaining sixteen Majlis begin respectively on foll 19^b, 35^b, 52^a, 64^a, 76^a, 83^a, 91^a, 102^a, 110, 132^b, 143^a, 158^a, 171^a, 180^a, 184^a and 191^a.

Written in minute Nastaliq within coloured ruled borders with the headings written in red. Foll 1-6 and 190-197 are mounted on new margins. The MS is worn eaten throughout.

Not dated, apparently 18th century.

No 506

foll 593, lines 17, size 10 × 6½, 7 × 4

لُبِّ عِي الْكََا

LUBB-I-'AYN-IL-BUKÂ.

A history of the Prophet Muhammad and the Imams, containing a legendary account, in prose and verse, of the sufferings and death of Muhammad, the Imams and the martyrs of Karbala, with a narration of the incidents connected with the battle. The work is evidently intended for recitation in Muharram on the occasion of the annual commemoration of the martyrs of Karbala.

Beginning —

الصد لله الذي خلّنا من الماء والطس و جعلنا نكرامه من امة
مسد المرسلين وخاتم النبيين

The author, who calls himself in the preface Muhammad Taqi ibn Ahmad ul Bardjardi, محمد تقي ابن احمد البردجدي, states that in A H 999 = A D 1591 he wrote a very comprehensive work on the merits and sufferings of the martyrs of Karbala which he called عِي الْكََا.

The work was received so favourably by the public, that some of his friends requested him to make a selection that might be suitable for recitation at the annual commemoration in Muharram. The author therefore made these extracts from his larger work, which consisted of twenty two chapters, calling them لُبِّ عِي الْكََا, or "the quintessence of the 'Ayn il Bukâ."

Contents:—

- Introduction, on the excellence and virtues of the Prophet
Muḥammad, fol. 3^a; his sufferings and death, fol. 7^b.
The death and the sufferings of Fâtimah, on fol. 19^b.
The virtues and the miracles of 'Alī, on fol. 44^b.
The children of 'Alī, on fol. 49^b.
Martyrdom of 'Alī, on fol. 50^b.
The miracles of Ḥasan, on fol. 67^a.
Account of the meeting organized by Ḥasan for making peace with
Mu'âwiyah, on fol. 71^b.
Sufferings and martyrdom of Ḥasan, on fol. 76^a.
Birth of Ḥusayn, on fol. 83^a.
Ḥusayn's departure from Madinah to Karbalâ, on fol. 89^a.
Martyrdom of Muslim bin 'Aqil, on fol. 111^b.
Arrival of Ḥusayn in Qâdisiyah, etc., on fol. 116^a.
Events of the tenth of Muḥarram and of the eve of the battle, on
fol. 119^b.
Martyrdom of the children of Muslim bin 'Aqil, on fol. 126^b.
Martyrdom of Ḥurr, on fol. 136^a.
Martyrdom of Qâsim bin Ḥasan, on fol. 141^b.
Martyrdom of 'Abbâs bin 'Alī, on fol. 145^a.
Martyrdom of 'Alī Akbar, son of Ḥusayn, on fol. 154^b.
Martyrdom of 'Alī Aṣḡar, aged six months, on fol. 166^a.
Account of the martyrdom of 'Abbâs, as narrated by another writer,
on fol. 167^b.
Account of the martyrdom of 'Alī Akbar, as narrated by another
writer, on fol. 172^b.
'Alī Aṣḡar's martyrdom, taken from another source, on fol. 174^b.
Appearance of Za'far (Ja'far?) Jinnî before Ḥusayn in Karbalâ,
on fol. 178^b.
Martyrdom of Ḥusayn, on fol. 186^a.
Additional circumstances of Ḥusayn's death, plundering of his
camp, and capture of his wives and children, on fol. 191^a.
Yazid's order for beheading Zayn-ul-Âbidîn, fol. 251^b.
Account of Ḥusayn's martyrdom, as narrated by another writer, on
fol. 255^a.
Account of the plundering of Ḥusayn's camp, as narrated by another
writer, on fol. 257^a.
Account of Ibn-i-Ziyâd's message to Walîd, on fol. 263^b.

Arrival of the wives and children of Husayn before Ibn Ziyad, on fol 266^b

Description of the Court of Yazid, on fol 273^a

Yazid's order for beheading Zayn ul 'Âbidin, taken from another source, on fol 282^a

Yazid permits Zayn ul 'Âbidin and the wives and children of Husayn to leave his Court on fol 284^a

Their return through Karbalâ to Madinah, on fol 287^a

Their departure from Syria, on fol 289

Their arrival in Madinah, on fol 295^a

Imprisonment of Mûsa Kazim, the seventh Imam on fol 301^a

Account of the martyrdom of Mûsâ Kazim on fol 304^a

The excellence and merits of 'Alî Mûsâ Ridâ, on fol 305^b

'Alî Mûsâ Ridâ's journey to Iûs on fol 307^a

Account of 'Alî Mûsâ Ridâ's martyrdom on fol 308^a

Account of Mûsâ Kazim's imprisonment, as narrated by another writer, on fol 313^b

Account of 'Alî Mûsâ Ridâ's journey to Iûs, as narrated by another writer, on fol 321^a

Account of 'Alî Mûsâ Ridâ's martyrdom, as narrated by another writer, on fol 324^a

Sacrifice of Ismâ'il by his father Ibrahim, on fol 329^a

Miracles performed by Muhammad immediately before his death, on fol 334^a

Death of Muhammad, on fol 339^a

Death of Fatimah, as narrated by another writer, on fol 349^a

Account of the martyrdom of 'Alî, as narrated by other writers, on fol 355^a

Hasan's negotiation of peace with Muawiyah, as narrated by another writer, on fol 367^a

Additional accounts relating to the death of Hasan, on fol 371^a

Additional accounts of the miracles of Hasan, on fol 375^b

Account of the birth of Zayn ul 'Âbidin, on fol 388

Written in ordinary Indian Ta'liq with red headings throughout

Dated 14th of Safar, A H 1241

Several seals and notes of Nawwâb Sayyid Vilayat 'Alî Khan, of Patna, found at the beginning and end of the copy, show that the MS once belonged to his library

Two seals of Khwurshid Nawwâb of Patna are also fixed in the copy

No. 507.

foll. 198; lines 17; size $10 \times 6\frac{3}{4}$; $6\frac{3}{4} \times 3\frac{1}{2}$.

تحفة ملكي

TUHFĀH-I-MALIKĪ.

A detailed account of the life, deeds, virtues, moral qualities, prerogatives and other excellence of the eighth Imām, 'Alī Ridā bin Mūsā Kāzim, who was born in A.H. 147 = A.D. 764, and died in A.H. 203 = A.D. 818.

Beginning:—

چون کلك سخن کوي بامداد مداد
در گلشن اخبار زبان باز کشاد
بر طبق حديث کل امر ذي بال
از حمد الهي سخن آغاز نهاد
آغاز سخن گذاري بعد و ثنائي حضرت باري الخ

In the preface the author, who calls himself 'Alī bin Ṭifār, علي بن طيفور, states that in the twenty-third year of the reign of the king, whose name does not appear in the text, he happened to come to the Deccan. The author uses several honorific titles for the reigning king without mentioning his name, but on the margin the name of the king is written, in a different hand, as السلطان عبد الله قطب شاه, most probably 'Abd Ullah Qutub Shāh, the sixth king of the Qutub Shāhī dynasty of Golconda in Haydarābād, Deccan, who reigned from A.H. 1020–1083 = A.D. 1611–1672. He then proceeds to say that he got an introduction to the presence of the holy Shaykh Malik Muḥammad ul-Anṣārī, شيخ ملك محمد الانصاري, from whom he received every mark of affection and favour. The Shaykh asked him to translate into easy Persian the Akhbār-i-'Uyūn ur-Ridā, اخبار عيون الرضا, of Abū Ja'far Muḥammad bin 'Alī Ibn-i-Ḥusayn bin Mūsā bin Bābwayh, ابو جعفر محمد بن علي ابن حسين بن موسي بن بابويه قمي, who composed it for Abul Qāsim Ismā'il bin Abil Ḥasan 'Abbād bin Aḥmad Idrīs ut-Tāliqānī, ابو القاسم اسماعيل بن ابني الحسن عباد بن احمد

ادرس، addressing him in two panegyric Qasidas, quoted here by the translator. He himself called his book **تحفة ملكي**, but on the fly leaves at the beginning as well as in the colophon, it is called **ترجمة احبار الرضا**, and also **ترجمة حور احبار الرضا**.

The original work is divided into one hundred and thirty nine chapters, but the translation consists of thirty chapters only, as follows —

باب در بيان وجه تسميه قله هشم و امام هشم علي بن موسي عليهمما الحمة و السا برضا, on fol 9^b

باب در ذكر رواياتي كه در حق مادر امام رضا عليه الحمة و السا و در باب اسم آن محدره ثقي عثمان, on fol 10^b

باب در مبالغه كثير الاسعاد خلاصة ارباب صدق و صفا, on fol 13^a

باب در ذكر نص امام موسي بن پسر خود امام رضا عليهم الحمة و السا امامت و وصيت و وصايت, on fol 15^a

باب در ذكر نسخة وصيت امام موسي بن جعفر عليه الصلوة من الله الملك الاكبر, on fol 20^b

باب در ذكر نصوصي كه بر امامت امام رضا عليه الحمة و السا در حمله ائمه اثنا عشر عليهم الصلوة الله, on fol 28^a

باب در ذكر حيلي از احبار خلاصة اصحاب احبار و رتبة ارباب احبار برگرفته حادي اكر امام موسي بن جعفر عليهمما السلام با هارون الرشيد و موسي بن المهدي, on fol 47^b

باب در ذکر اخباري که در صحت وفات ابي ابراهيم موسي بن جعفر بن محمد بن علي بن الحسين بن علي ابن ابي طالب عليها السلام روايت شده است, on fol. 66^a.

باب در ذکر جمعي از اولاد رسول خدا صلي الله عليه و آله که هارون الرشيد ايشانرا بعد از زهر دادن امام موسي عليه السلام در يکشب بقتل رسانيد سواي آثاني- که در ساير ليالي و ايام بود, on fol. 74^a.

باب در بيان سببي که از آن رو بر موت موسي ابن جعفر عليها السلام من الله الملك الاکبر توقف کرده اند و او را زنده ميدانند و انکار امامت کرده اند, on fol. 76^b.

باب در ذکر اخباري که در باب توحيد از امام رضا عليه التحية و الشنا روايت شده است و خطبه آنحضرت در توحيد, on fol. 78^a.

باب در ذکر مجلس امام رضا عليه التحية و الشنا با اهل اديان و اصحاب مقالات در توحيد نزد مامون, on fol. 115^b.

باب در ذکر مجلس امام رضا عليه التحية و الشنا با سلیمان مروزي متکلم خراسان بنزد مامون در مراتب توحيد, on fol. 133^b.

باب در ذکر مجلس ديگر از امام رضا عليه التحية و الشنا در نزد مامون با اهل ملل و ارباب مقالات و

جوابهایی که آنحضرت بعلی بن محمد بن الصهم
در عصب انسا صلوات الله علیهم اجمعین گفته
اند, on fol 143^a

ناب در ذکر مجلس دکر ثامن ائمه هدی حضرت امام
رضا علیه الصلوة و السلام سرد مامون در عصب
انسا علیهم الصلوة الله الملک الاعلی, on fol 147^a

ناب در ذکر ائمه از امام رضا علیه الصلوة و السلام در خبر
اصحاب رمن و احوال شقاوت مال انسا تراویب
رسیده است, on fol 159^a

ناب در ائمه روایت شده است از امام رضا علیه الصلوة
و السلام در تفسیر قول خدا تعالی که قدیاه ندیح
عظم, on fol 162^b

ناب در ائمه از نامس ائمه هدی حضرت امام رضا علیه
الصلوات من الله الملک الاعلی در معنی قول
حضرت مقدسه نبوی صلی الله علیه و آله که
مرموده اند انا ابن الدنص روایت شده است
on fol 163^a.

ناب در ائمه از امام رضا علیه الصلوة و السلام در علامات
امام, on fol 165^b

ناب در ائمه از رتبه مراتب صدق و صفا حضرت امام
رضا علیه الصلوة و السلام در وصف ائمه و امام و
ذکر فصل و رتبه امام روایت شده است
on fol 167^b.

باب در آنچه از امام رضا عليه التحية و الشنا در باب
تزوج حضرت فاطمه زهرا صلواة الله عليها بروایت
رسیده است, on fol. 174^b.

باب در ذکر آنچه از امام رضا عليه التحية و الشنا در باب
ایمان و اینکه ایمان معرفت بچنان و اقرار بزبان و
عمل بارکان است, on fol. 177^a.

باب در ذکر مجلس امام رضا عليه التحية و الشنا با
مامون در بیان آنکه میان غرة و امت چه
فرقست, on fol. 178^b.

Out of the thirty chapters enumerated in the beginning of the work, the above twenty-three are found in the text. The last of these, which ends on fol. 184^a, is followed by a chapter which is continued to the end, but which is not mentioned at the beginning. It begins thus:—

باب در مجلس دهم در بیان بعضی از احوال امام هشتم ع
بن موسی الرضا علیه السلام و کیفیت احوال و شهادت وی —

The author of the *Kashf-ul-Ijûb*, fol. 103^b, calls the original ترجمه عیون اخبار الرضا, and the translation عیون اخبار الرضا. He says, too, that he saw a copy in the library of his father, but as some of the leaves at the beginning were wanting he could not discover the translator's name.

Foll. 3-7 have been supplied in a later hand.

Emendations and annotations written on the margins are found throughout the copy.

Written in fair Indian Ta'liq.

Dated Thursday, the 14th of Jumâdâ II., A.H. 1110.

Scribe محمد دانش

The MS. is in a damaged condition.

No 58.

fol 156, lines 15, size $7\frac{3}{4} \times 5\frac{3}{4}$, 6×4

غَايَةُ الْهِمَّةِ

ĠĀYAT-UL-HIMMAH.

A history of the Prophet Muhammad, the early khalifs and the Imams

Beginning —

سماں تقدس اساس حیات کربلاء واحیٰ را کہ ممکن است را ار
سانہ عدم سہرستان وجود آورده مسلمانان را سرف اہل
سرف صاحب —

The full title given to the work by the author is—

غَايَةُ الْهِمَّةِ فِي ذِكْرِ الصَّحَابَةِ وَالْاِئِمَّةِ

but in an endorsement on the fly leaf at the beginning it is called—

رسالة مصدہ

The author, who in the beginning of the work calls himself Muhammad 'Alim Yahyâ'î Afdalî Ilahabîdî, محمد علم یحییائی اصفہانی, was the son of Shaykh Muhammad Mûsâ, شمع محمد موسوی. He gives a long genealogy on fol 143, where he traces his descent from 'Abd Ullah bin 'Abbas, the uncle of the Prophet Muhammad. In the preface he gives us to understand that in A H 1200 = A D 1742 he wrote this work for one of his relatives, Shaykh Gulam Gaus, basing his account on the following standard authorities, viz —

- | | |
|-----------------------------|--------------------------------|
| (1) اصلہ فی معرفۃ الصحابہ | (5) حذب القلوب الی دیار المصوب |
| (2) تاریخ ابن حنکآن | (6) مدارج العرفہ |
| (3) تاریخ عبد اللہ یامعی | (7) اثنا عشرہ شمع عبد الص |
| (4) اکمال تذکر اشہاء الرجال | دہلوی |

He also refers to several works of his elder relatives, such as the *ماخذ الاعتقاد في شان الصحابة و اهل بيت الامجاد* of his grandfather, *Shaykh* Muḥammad Yahyâ, better known as *Khûb Ullah* Ilahâbâdî; the *درة التحقيق في نصره الصديق* of *Ījâjî Shâh* Muḥammad Fâkhir, the second son of the aforesaid *Shaykh* and the uncle and teacher of the present author; the works of Muḥammad Nâsir Afḡalî, also his uncle and teacher, and the youngest son of the *Shaykh*.

He then proceeds to say that he had made a fair copy of only a few pages of his composition when he was suddenly attacked by a high fever attended by a severe shivering. He was confined to his bed for more than two months. Afterwards when he intended to resume the work, to his intense mortification he could not find the draft in his bookcase. He thought of making a new draft, but a fresh attack of the fever prevented him. In the meantime, however, his son, Najaf 'Alî, alias Muḥammad A'lâ, succeeded in finding the manuscript. Thereupon the author set to work, and after a careful revision of the draft produced the present work in A.H. 1209 = A.D. 1795. It is not divided into any chapters or sections, but the contents may be described as follows:—

Muḥammad: his genealogy, on fol. 2^b; his features and appearance (حليّة مبارك), fol. 4^a; persons who resembled Muḥammad in features, fol. 10^b; his wives, fol. 11^a; his children, fol. 17^b.

Abû Bakr, on fol. 22^a.

'Umar, on fol. 36^b.

'Uṣmân, on fol. 54^a.

'Alî, on fol. 65^a.

Īḥsan bin 'Alî and the other Imâms, on fol. 82^a.

Genealogy of the author, on fol. 143^a.

Foll. 145^b–156^b. A treatise of his, entitled *البصارة في احاديث* *الامشارة*, explaining the real posture assumed by the Prophet in the *تشهد*, and the mode of placing his fingers on the knees and of his lifting the forefinger in the *تشهد*. In support of his statements he quotes many Ḥadîṣ narrated by several reliable authorities.

Beginning:—

اشهد ان لا اله الا الله و اشهد ان محمداً عبده و رسوله — بعد
حمد مرسلتي كه رسول مقبول خود را امر فرمود

Foll. 153^b–155^b are blank.

The treatise is defective towards the end, and breaks off with the following words —

پس در معنی سی و دو صحابی و صحابه روایت کرده —

In dealing with the history of the Prophet, the Khalifas and the Imams, he generally cites the authorities for his statements. It is interesting to note that he is very careful to give the etymologies of most of the proper names, particularly of the ancestors of the Prophet, for instance —

عبد المطلب بصره اسم فاعل از اطلاق بر وزن افعال بمعنی
طلب بن هاشم بن عبد مناف بفتح ميم و تصحیف لون این قصی
بضم قاف و فتح صاد مهمله و تسدید تصانیه . . . احمد بن حنبل
رحمہ اللہ حد فرمود چنانکہ در فتح الباری است کہ از شافعی
رحمۃ اللہ علیہ شنیدم کہ نام عبد المطلب ششہ است و نام هاشم
عبر و نام مناف مغیره و نام قصی رید السہی — و بعضی گفته اند
کہ نام عبد المطلب عامر بود و حد تسبیہ او نہ ششہ است کہ
کسوی او سید بود و چون عم او مطلب او را ردیف خود
صاحبہ نمک آورد در جواب کسی کہ میفرمود کہ این کسب بصفت
رثائت حامہ او اظهار برادر زادگی موجب عار دانستہ میگفت
عبد من است باینراں بعد المطلب اشہار یاف — پدرش عبر
را هاشم برای آن گویند کہ در ایام قحط ثرید یعنی اشکشہ (اشکہ)
کہ طعام معروف است ہسم مکرر یعنی شکسی و تقوم خود
دادی و مغیره کہ نام عبد مناف است بصره اسم فاعل از
اعارہ نفس معصہ است و بعضی ميم او را برای اتباع عن
مکسور می گردانند و رید را کہ پدر عبد مناف است برای آن
قصی گویند کہ نام مادر خود فاطمہ است بعد از مکہ رب و ناحوان
خود از قسملہ کلب در نایہ (نادہ probably) نشو و نما یاف و از
مکہ بعد اسناد و قصا بر وزن حصا بمعنی بعد و دورست —

Fol. 153^a contains a prayer of five lines written by the author's own hand:—

کاتبه فقیر محمد حلیم یحیائی افضلی اله آبادی حفی عنه

Written in ordinary Indian Ta'liq.

Not dated, apparently beginning of the 19th century.

No. 509.

fol. 299; lines 20; size $11\frac{1}{2} \times 7$; $9\frac{1}{2} \times 5$.

ترجمہ کشف الغمہ

TARJUMAH-I-KASHF-UL-GUMMAH.

A translation of Abul Hasan 'Alī bin Sa'id Fakhr-ud-Dīn 'Isā bin Abil Fath Arbali's (ابو الحسن علي بن سعيد فخر الدين عيسى) popular Shī'ah history, *Kashf al-Gumma fi Ma'arifa* (ان ابي الفتح اربلي الاية).

The *Kashf-ul-Ijūb*, fol. 124^a, mentions the author (died in A.H. 692 = A.D. 1293), but does not mention the present translation, though in an endorsement on the fly-leaf of this copy the names of the translator and of his work are written thus:—

ترجمة المناقب يعني ترجمہ کشف الغمہ تالیف علی بن حسن الزواری —

The *Kashf-ul-Ijūb* while praising the Arabic original remarks that it was appreciated even by "the enemies" (*i.e.* Sunnīs), such as *Fawā'id* (فوائد) صلاح الدين الصفدي, who, he says, praises the work in his *Al-Wafā'iyyat* (الوفيات), and others. The Arabic original, a very correct and valuable copy of which is preserved in this library, is divided into two parts: the first part treating of the history of the Prophet Muḥammad and 'Alī, and the second dealing with the history of Fāṭimah and the Imāms. The present copy, which contains the translation of the

second part only, is defective at the beginning and opens abruptly, thus —

چون خادب مؤلف رحمة الله آنسب که اول نقل از طریق
معتبر کتب و بعد از آن از طریق اصحاب آل

Contents —

The History of Fatimah, fol 1*

Hasan bin 'Ali, fol 21*

Husayn, fol 4*

'Ali Zayn ul Âbidin fol 71*

Muhammad Baqir, fol 91*

Ja'far Sadiq, fol 108*

Mu'izz bin Ja'far, fol 116

'Ali Ridā, fol 161*

Muhammad Taqi fol 201*

'Ali Naqi, fol 216*

Hasan 'Askari, fol 232*

Muhammad Mahdi, fol 249*

The authorities most frequently quoted are Kamāl ud Din Tallih,
شرح مشد، کمال الدین طلحه

Written in ordinary Indian Tāliq, with the headings in red

Spaces for headings are left blank in several places

The middle portion of the first fourteen folios is damaged

The date in the colophon is worm eaten, apparently 17th century

The copy was written at Cuttack, Orissa

Scribe محمد علی

HISTORY OF THE MOGHULS.

No. 510.

fol. 682; lines 19; size 13 × 8; 10 × 5.

تاریخ و صاف

TÂRĪKH-I-WAṢṢÂF.

A complete copy of all the five volumes of the popular work *Târīkh-i-Waṣṣâf*, otherwise called *Tajziyat-ul-Amsâr wa Tajziyat-ul-A'sâr*, تجزیه الامصار و تجزیه الاعصار, containing the history of the Moghul Sultāns from A.H. 656—712 = A.D. 1258—1312, with later additions in A.H. 728 = A.D. 1327.

Author: *Khawājah* 'Abd Ullah bin Faḍl Ullah Waṣṣâf, خواجه عبد الله بن فضل الله و صاف.

Beginning:—

حمد و ستایشی که انوار اخلاصش آفاق و انفس را چون فاتحه
صبح صادق متاللی سازد

The author, who was born in *Shîrâz*, and whom *Khwând Amîr* calls *Maulânâ Shihâb-ud-Dîn* 'Abd Ullah *Shîrâzî*, مولانا شهاب الدین, is generally known by his literary name *و صاف*, the "panegyrist." He was the son of *Maulânâ Faḍl Ullah Shîrâzî*, who, according to the author's own statement in the present work, died in A.H. 698 = A.D. 1298. Waṣṣâf found a generous patron in the person of *Wazîr Rashîd-ud-Dîn*, author of the *Jâmi'-ut-Tawârikh*. After *Rashîd-ud-Dîn*'s death, Waṣṣâf continued to enjoy similar favours from the *Wazîr*'s son and successor *Giyâṣ-ud-Dîn*. It was under the auspices of *Rashîd-ud-Dîn* that he presented this work to Sultân *Uljâytû* on Thursday, 24 Muharram, A.H. 712 = A.D. 1312, and received from the king the title of *و صاف الحضرت*, "the panegyrist of His Majesty." See fol. 624^a.

The *Tārīkh-i Wāṣṣaf* is reckoned an excellent specimen of the florid style—it is enriched with verses in Persian and Arabic, the abundance of words, of phrases, even of whole chapters in the Arabic language show him to have been no mean scholar, there are apt citations from the Qurān too, introduced with such telling solicity, that one might easily take the author for a Ḥafīz (one who learns the Qurān by heart), that he was a deep student of the sacred Book is obvious.

As a contemporary history of the Moghul kings the work is no doubt of great value, but the tedious redundancies of its rhetorical style are quite unsuitable for historical works. The author himself says that when, on his presenting it to Sultan Uljyān, he read aloud one or two passages, the Sultan could not understand them until they were explained by Rashid ud Din. Hammer Purgstall remarks—“The history of Wāṣṣaf, so far as regards style, holds the same position in Persian as the *Maqamat-i Hariri* in Arabic, being an unapproachable model of rhetoric, and also, in the opinion of the Persians, of historical art.”

The work is practically a continuation of the *Tārīkh-i Jahān Kūshā* of Juwaynī, of which our author speaks very highly, and to which he devotes a long panegyric on fol 638^b. He takes up the history at the point where the *Jahān Kūshā* closes.

The *Tārīkh-i Wāṣṣaf* was lithographed in Bombay, A H 1269, and the first volume was published by Hammer with a German translation, Vienna, 1856. The contents of the work have been described by Hammer in the *Jahrbucher*, vol 71, *Anz Blatt*, pp 27-31. See also Elliot, *History of India*, vol iii, pp 24-34, Quatremere, *Histoire des Mongols*, pp 13, 68, D Ohsson, *Histoire des Mongols*, p 27, Muhl, *Journal Asiatique*, 5^e Serie, vol viii, p 54, Haj Khalīl, vol ii, p 156, St Petersburg Cat, p 283, Vienna Cat, vol ii, p 181, Leyden Cat, vol iii, p 2, Ouseley, *Biogr Notices*, pp 230-235, Rieu, i, p 161, Etche, Bod Lib Cat, No 147, etc, etc.

The work is divided into five volumes. Fol 17^r (fol 460 682) is bound after Vol V (fol 398-459).

Vol I opens with a preface, dated Sha'ban, A H 699 = A D 1299. It begins with the death of Mangū Qa'an and the accession of Qubilā Qa'an.

Vol II treats of the Atabaks of Fars, Lur, etc.

Vols III and IV contain some account of India, the latter is brought down to A H 712 = A D 1312, and closes with the history of Chingiz Khan and his successors.

Vol V, which deals mainly with the history of Abū Sa'id, was subsequently added by the author. In some copies, as in Rieu, Add 23517, and in this copy, there is some record of the events relating to A H 727 = A D 1326.

Contexts:—

VOL. I.

Préface; Death of Mangû Qâ'ân in A.H. 655; Reign of Tîmûr Qâ'ân, fol. 25^b; Hulâgû's conquest of Bagdâd and other places, fol. 46^b; Reign of Abâqâ, fol. 54^a; Kings of Egypt, fol. 86^a; Accession of Sultân Aḥmad, fol. 109^a, his contest with Argûn, fol. 129^a; Accession of Argûn, fol. 141^b.

VOL. II.

The Salgûrî Atâbaks in Fârs, fol. 150^a; Reign of Argûn, fol. 223^a; Atâbaks of Lur, fol. 245^a.

VOL. III.

Reign of Kay Khâtû, fol. 253^a; Accession of Bâydû, fol. 278^b; Sultâns of Kirmân, fol. 281^a; Description of India; Kings of Delhi, fol. 307^a; Campaign of Ġâzân, fol. 319^b; Accession of Ġâzân and his reign down to A.H. 700, fol. 323^a.

VOL. IV.

Continuation of Ġâzân's reign from A.H. 701, fol. 460^a; His death, fol. 529^a; Accession of Uljâytû, fol. 541^a. Death of Tîmûr Qâ'ân and account of his successors, down to A.H. 711, fol. 574^a; Account of Sultân 'Alâ-ud-Dîn of Delhi, fol. 605^a; Sultâns of Egypt, fol. 608^a; Account of the author's presentation of the work to Sultân Uljâytû, fol. 624^a; Abstract of the Tâîikh-i-Jahân Kushâ of Juwaynî, from the rise of Chingîz Khân to the death of Khusrau Shâh, A.H. 655 = A.D. 1257, fol. 638^b. This volume ends with a dissertation on rhetorical figures, fol. 675^b.

VOL. V.

Introduction, fol. 398^b; Return of Uljâytû to Bagdâd in Ramaḍân, A.H. 712 = A.D. 1312 and the account of the remaining period of his reign, fol. 409^a; Accession and reign of Sultân Abû Sa'id, fol. 418^a.

The rubrics are omitted in some places. Written in ordinary Indian Ta'liq on blue papers.

A very modern copy. Not dated, apparently written in the 19th century. The name of the scribe given at the end of the fifth volume, fol. 459^a, is مُشَيِّخ تَنْضِلْ حَسِينُ بْنُ عَظِيمِ الدِّينِ مُحَمَّدُ بْنُ جَلَالِ الدِّينِ مُحَمَّدٍ.

No. 511.

fol 400, lines 15, size 9½ × 6, 7 × 3

شجرۃ الاتراک

SHAJARAT-UL-ATRÂK.

A history of Chingiz Khan, his ancestors from the time of Yafes bin Nûh, and his descendants down to Tîmûr

Beginning —

الحمد لله الصبر وهو علي كل شيء. قدر والصلوة والسلام علي
صخر خلته ورسوله آله

The title of this work is a matter of dispute. Rien, vol 1, p 164, followed by Dr Ethe, India Office Lib Cat, No 172, calls the work Ulûs 1 Arba'ah 1 Chingizi, چنگیزی, and remarks that the title "Shajarat ul Atrak," written on the fly leaf of his copy by Wm Erskine (the name under which Col Wm Miles published an abridged translation, London, 1838), does not appear anywhere in the text. For his authority he quotes the concluding lines of the work, in which he says it is called Ulûs Arba'ah Chingizi, as follows —

این نسخه الوس اربعه چنگیزیست و تعداد اسامی آله

In our copy the above passage runs thus, with a slight alteration —

این نسخه بیان الوس اربعه چنگیزیست و تعداد اسامی ملوک
اولاد ترک بخار بن یافس بن نوح علیهما السلام و نامهای حواص
ترکستان زمیں کہ درین رسالہ است منقول است از مجموعہ کہ
سلطان السعد الح بک مرزای شہد نور اللہ مصدعہ در ذکر خاندان
الوس اربعہ تالیف نموده اند. تحریر افتاد

the literal translation of which is "This book gives an account of the four clans of the Chingizi line, etc. In the present copy we find that the author distinctly calls the work Shajarat ul Atrak, fol 24" —

و چون ترکمر بن اولاد حصرت نوح یافس بود علیهما السلام حق
تعالی اورا بہ شرف رسلہ مشرف کرد اند و درین مسودہ کہ

موسوم بشجرة الاثراك است از ذکر آن دو برادر زیاده برین مذکور
نمیکردد الخ

On fol. 258^b he again refers to the title thus:—

بادشاهی صاین خان - در تواریخ معتبره احوال و نسب او به
جوجیشان مشهور و معروف است اما درین نسخه که منتخبست از
شجرة الاثراك چیزی بنظر نه در آمد اما این قدر بخاطر
مانده که بادشاه عظیم الشان کثیر الانعام بود العلم عند الله الخ

Although in the lines quoted above the author says that he has based this work on Ulūg Beg's history of the *Khāns* of the four clans, he frequently refers to "reliable histories," *تواریخ معتبره*, and particularly names two important works, viz. the *Tārīkh-i-Guzīdah*, by Ḥamd Ullah Mustaufi, composed in A.H. 730 = A.D. 1329 (see Nos. 453-54 in this Catalogue), and the *Tārīkh-i-Jahāngushāi* of 'Aṭā Malik Juwaynī, composed in A.H. 658 = A.D. 1259, in the following two places:—

1. fol. 169^b:—

و مدت سلطنت سلطان محمد خوارزم شاه را گویند بیست و یک
سال بود و بقول حمد الله مستوفی صاحب تاریخ گزیده از سلطان
محمد خوارزم شاه هفت پسر مانده الخ

2. fol. 244^a:—

و دیگر نوئیان بزرگ با همراهی هلاکو خان بن تولیخان
متوجه ایزان شدند و از اینجا استخلاص نمودند و اذربایجان را مقر
سریر سلطنت ساختند چنانکه تفصیل آن را عطا ملک برادر خواجه
شمس الدین محمد جوینی در تاریخ جهانکشی نوشته است و مجملی
ازان مفصل درین نسخه در محل خود مذکور خواهد شد

From this we learn that the author derived his account of Hulāgū Khān from Juwaynī's *Jahāngushāi*.

The *Ulūs-i-Arba'ah* of Ulūg Beg is mentioned in the *Tārīkh-i-Rashīdī*. The ninth Maqālah of the *Khulāṣat-ul-Akhbār* (see No. 463 in this Catalogue), treating of the history of the Moghuls, agrees in most points with the present text, and *Khwand Amīr* admits at the end that he derived it from the *Ulūs-i-Arba'ah* of Ulūg Beg.

According to Rieu ¹, p 164^b, two copies of the original work of Ulug Beg are supposed to exist in the libraries of Constantinople

The year A H 805 = A D 1402 which, according to Ethe 'India' Office Lib Cat, *loc cit* is the last date mentioned in his copy before the epilogue, is not found in this copy, but in the same place we find an incidental reference to the death of Timūr which, we know, took place in A H 807 = A D 1404 —

چون صاحبقران اکبر امیر کورکان صدر
رحلت فرمود تا آن وقت حانی محمود سلطان بن سمرقند
ناستقلال بود آن

The late date A H 831 = A D 1427 (mentioned by Dr Ethe), in which year Muhammad Khan bin Timur Khan bin Timur Qutlu Khan bin Timur Beg Uglan Khan, the thirty ninth and last successor of Juji Khan, is said to have ascended the throne, is found here on fol 273^b —

ار بدو دولت حوچی برادران که از سه احدی و عشرين سماية
هجری تا سال خلوص محمد خان که احدی و ثلثین و ثمانیست که دو
صد و ده سال نوده است

The reign of Muhammad Khan is noticed on fol 274^a The date A H 851 = A D 1447, mentioned by Rieu, *loc cit* as the latest date found in his copy on fol 123^a, which, by the way seems to correspond with fol 273^b of the present copy, is not found here and it seems doubtful whether Rieu's date (851) is not a mistake for 831

Contents —

History of the ancient patriarchs from Âdam to Nuh, fol 1^b-20^a
Sam bin Nuh, fol 20^a Ham bin Nuh fol 21^a, Yafes bin
Nuh, fol 22^a

Reign of Turk the eldest son of Yafes and the ancestor of the
Turks and Tatars, fol 26^b

Line of the Titans fol 32^a

Line of the Moghuls, beginning with Moghul Khan, fol 32^a
Qara Khan fol 33^a Aguz Khan, fol 38^b Âi Khan fol 48^b
Yulduz Khan, fol 49^a Mankli Khan, fol 49^b Îl Khan,
fol 50^b

Line of the Uſmanî Sultans fol 52^b

Birth of Timuçhin Qa an, صاحبقران اعظم تیموچین قاآن
(Chingiz Khan), on 9 Dulhijjah A H 549 fol 79^b

Reign of Timuçhin Qa an begins on fol 90^b

Timúchîn Qâ'ân receives the title of Chingîz Khân, fol. 100^a.

Conquest of Khatâi by Chingîz Khân, fol. 112^b. His wives

and children, fol. 116^a. His wars against Persia and his con-

tests with the Khwarazmshâh, foll. 134^a-226^a. Chingîz

Khân's illness, his will to his sons and chiefs, and his death

on 4 Ramadân, A.H. 624, fol. 226^b.

Line of Uktâi Qâ'ân, fol. 232^a.

Line of Jûjî Khân, fol. 251^a.

Line of Hulâgû Khân and the Ilkhânîs, fol. 275^a.

History of Sultân Abû Sa'id Bahâdur Khân bin Uljâ'itû Sultân,
foll. 320^b-339^b.

Line of Chagatâi Khân, fol. 367^a.

Written in bold and clear Nasta'liq, within red and blue borders,
with an illuminated headpiece.

The original folios have been inlaid in new margins.

Not dated, apparently 17th century.

HISTORY OF TIMŪR

No 512

Fol. 119, lines 21, size 11 x 6, 8 x 3½

طغر نامہ

ZAFAR NĀMAH.

The well known history of Timūr from his birth A H 736 = A D 1335, to his death, A H 807 = A D 1404, with a sketch of Khālīl Sultan's reign.

Author Maulānā Shāraf ud Dīn 'Alī Yazhī, مولانا شرف الدینی علی یزدی.

Beginning —

حمداً کثراً مبارکاً لمن نوبی الملائک من یشاء الھ

This is unanimously admitted to be the most trustworthy history of Timūr Khwand Mir, in his Habib us Siyar, vol. iii, Juz 3, p. 148 in praising the work, remarks that up to that time he had not met with a better history in the Persian language —

باعتقاد راقم حروف در فن تاریخ بطافت و لطافت آن در
اسلوب فارسی نسخهء مکتوب نسبت الھ

In chap. ii the author reveals his sources. Timūr had always in attendance a staff of learned men Persian secretaries and Uigur penmen (ایسمان ایغور و دندران فرس), who recorded every event as it occurred. Strict orders were given to observe the utmost accuracy, and to avoid alike exaggeration and belittling. These records were then written in a polished and elegant style, and were afterwards brought into the royal presence to have their accuracy tested. In this way two historical records, one in Turkish and another in Persian were prepared. Besides this, some other officials of the court were also employed in recording the events of Timūr's reign after ascertaining their truth.

The author then proceeds to say that his royal master, Ibrâhîm Sultân, second son of Shâh Rukh, and grandson of Timûr, a great patron of learning, and himself a man of letters, who took the keenest interest in the present work, procured materials from all quarters, and collected a number of Persian and Turkish readers, scholars and writers. For each event reference was made to the Turkish and Persian texts, eye-witnesses were sent to ascertain the truth, and in case of doubtful points messengers were sent to settle discrepancies in the MSS. In this manner, when a correct version had been obtained, it was brought to the prince to be approved, and was then made over to Sharaf-ud-Dîn to be decked in all the graces of a literary style. The text was then again brought to the prince for his final approval.

Petis de la Croix, in his translation of the above passage, erroneously gives the credit of the compilation to Timûr instead of Ibrâhîm Sultân.

The author, Maulânâ Sharaf-ud-Dîn 'Alî, who adopted the poetical title of Sharaf, was a native of Yazd and a man of great piety. At the request of Mirzâ Sultân Muḥammad, the governor of 'Irâq, he came to his court; and after some years, when Shâh Rukh came to Isfahân to subdue the Mirzâ, who had rebelled against Shâh Rukh, he (Sharaf) was accused of having instigated the Mirzâ, and like many others was to suffer death by Shâh Rukh's order, when Mirzâ 'Abd-ul-Latif, on the pretence that his father, Mirzâ Uluġ Beg, was in need of Sharaf's services in connection with his astronomical observations, rescued the author from the impending danger, and sent him to Samarqand. Sharaf returned to his native place in A.H. 853 = A.D. 1449, where he died in A.H. 858 = A.D. 1454, and was buried in the college called Sharafiyah after him. See Ḥabîb-us-Siyar, vol. iii., Juz 3, p. 148; Daulat Shâh, pp. 378-380; Hammer, Schöne Redekünste, p. 284. See also Elliot, History of India, vol. iii., p. 478; Ḥâj. Khal., vol. iv., p. 175; Morley, Descriptive Catalogue, pp. 94 and 95; Charmoy, Mémoires de l'Académie de S. Petersbourg, 6^e Série, vol. iii., p. 92; G. Flügel, p. 189; Copenhagen Catalogue, p. 19; J. Aumer, p. 86; Rieu, i., p. 175; Ethé, Bodl. Lib. Catalogue, Nos. 153-159; Ethé, India Office Lib. Catalogue, Nos. 173-191 and Nos. 2831-2832, etc.

The whole work was translated into French by Petis de la Croix, "Histoire de Timur-Bec," and published after his death, Paris, 1722, and translated into English by J. Darby, London, 1723. An extract (text and translation) is given by C. Stewart, Descriptive Catalogue, pp. 234-247.

The date of composition of the Zafar Nâmah, as given in the Ḥabîb-us-Siyar, *loc. cit.*, is A.H. 828 = A.D. 1424, a date expressed by the chronogram صنف في شيراز.

The Introduction or the Ifitâh, better known as مقدمه ظفر نامه, written by the same Sharaf-ud-Dîn before the Zafar Nâmah in A.H. 822

= A D 1419, is found only in a few copies. It treats of the genealogy of the Turkish Khāns, and of the history of Chingiz Khān and his descendants down to Timūr, and has been described in *Iran*, i, p. 175, G. Flügel, p. 189, *Éthé*, India Office Library Catalogue, No. 177.

The *Zafar Nāmāh* was edited in two volumes in *Bibl. Indica* by Maulavi Muḥammad Ḥabībūllāh, Calcutta, 1887.

Written in ordinary Nasta'liq, within red ruled borders. The headings are written in red, occasional emendations are found on the margins.

Dated 17 Ramadan. The last figure of the year is illegible on account of a worm hole, the third partly resembles 5, but the first two distinctly read 10.

No 513.

fol. 361, lines 25, size $11\frac{1}{2} \times 6\frac{1}{2}$, $9\frac{1}{2} \times 1\frac{1}{2}$

مطلع السعدين

MATLA'-US-SA'DAYN.

The first of the two volumes of 'Abd ur Raḥzāq bin Ishāq us-Samarqandī's (مولانا عبد الرزاق بن اسحاق السمرقندي) history of the Timurides from A H 704 to 875 = A D 1304-1470. The full title of the work is مطلع السعدين و مجمع البحرين.

This copy is distinguished by having a preamble, unknown in other copies. In this we are told that in the composition of the work the author received assistance from several learned men, among whom he specially mentions Maulana Nizam-ud Dīn 'Abī ul-Wasī'. He also tells us that the work consists of two Qismas (volumes). The first beginning with the birth of Abū Sa'īd Bahādur Khān and ending with the history of Timūr, covering the period A H. 704-807 = A D 1304-1404. The second opening with the accession of Shah Rukh in A H 807, and closing with A H 875 = A D 1470. At the end of this preamble the scribe adds the words 'لكل خط المصنف' which mean that it was copied from the autograph of the author.

The preamble runs thus —

کتاب مطلع سعدين و مجمع البحرين که منتظم در سلك قسمين و
منتظم بر عقد سبطين وقوع يافت . . . قسم اول مستعمل بر شرح

ولادت و بسطت سلطنت سلطان عالیشان متعالی مکان علاء الدنیا
والدین سلطان ابو سعید بهادر خان و ظهور دولت و قوت حصولت
... امیر تیمور کورکان و احوال ایران و توران بل معظم ممالک جهان
از ابتدای هفتصد و چهار تا انقضای هشتصد و هفت قسم دویم
محتویست بر شرح جلوس حضرت خاقان سعید معین الدنیا والدین
شاهرخ بهادر بر سریر سلطنت جهان و تسخیر ممالک ایران و توران
بل سایر بلدان از افتتاح هشتصد و هفت تا انشراح هشتصد و هفتاد
و پنج — بیت —

ز هشتصد چو بگذشت هفتاد و پنج

فلک ساخت پر در جهان زین دو گنج

... مولفه الفقیر الی الله الهادی عبد الرزاق بن اسحق السمرقندی
بحسن امداد جمیع من الفضلاء و یمین اسعاد فوج من الظرفاء اخصهما
مولانا الفاضل و البحر الکامل العالم التحریر صاحب التقرير و التحریر
مولانا نظام الدین عبد الواسع ادام الله دهره الثاقب و طبعه الساطع
فانه الباعث الباحث بل معوان النصیر و المنصار الظهیر نعم المولی
و نعم النصیر — نقل بخط المصنف

This, then, contradicts the popular notion that the *Maṭla'us-Sa'dayn* is due exclusively to the pen of 'Abd-ur-Razzâq. Nizâm-ud-Dîn 'Abd-ul-Wâsi', whom our author mentions as his principal helper, seems to be identical with Maulânâ Nizâm-ud-Dîn *Shâmî*, the author of the *Zafar Nâmah*, a history of Timûr from the beginning of his career to the end of A.H. 806 = A.D. 1403. See Rieu, i., p. 170. The author of the *Ḥabîb-us-Siyar*, vol. iii., Juz 3, p. 90, remarks thus: "Most of the facts of Timûr's history are derived from the work of Maulânâ Nizâm-ud-Dîn *Shâmî*, who is also known as *شیف غازانی*," evidently a mistake for *شنب غازانی*, *Shanab-i-Gâzânî*, a name taken from some fort in or near Tabrîz. Dorn, St. Petersburg Cat., p. 287 (Rieu, *loc. cit.*), also quotes a passage from 'Abd-ur-Razzâq's *Maṭla'us-Sa'dayn*, in which the author refers to Nizâm-ud-Dîn 'Abd-ul-Wâsi' as his chief authority.

The usual preface begins thus on fol. 2^a:—

حسن مطلع اخبار انوار در افتتاح مقال و لطف مظهر آثار اخبار
در ایضاح مبدا و مال الخ

Maulana Kamal ud Din 'Abd ur Razzag, son of Maulana Jalal ud Din Ishaq Samarqandi (مولانا کمال الدین عبد الرزاق بن مولانا حلال) (الدین اسحاق السمرقندی), was born at Herat on 12 Shahban A.H. 816 = A.D. 1413. His father, Ishaq, was engaged for a long time at the court of Shah Rukh in the capacity of a Qadi and Imam, and was occasionally called into the royal presence to explain points of law. After his father's death, in A.H. 841 = A.D. 1437 he wrote a commentary upon 'Add ud Din's treatise on Noun and Particle, dedicating it to Sultan Shah Rukh, and it was on this occasion that he secured his first introduction to the notice of Shah Rukh. In the latter part of Shah Rukh's reign 'Abd ur Razzag was sent to India as an ambassador to the King of Bijanagar. At the end of three years he returned to Khurasan. Of this embassy he has given us a very interesting account in the present work, fol. 148-167. He was also sent on a mission to Gilan in A.H. 850 = A.D. 1446, and after Shah Rukh's death, which took place in the same year, he was successively attached to the services of Mirza 'Abd ul Latif Mirza Abd Ullah, Mirza Abul Qasim and lastly of Sultan Abu Sa'id, by whom he was appointed, in A.H. 867 = A.D. 1462, Shaykh of the monastery (خانقاه) of Shah Rukh in Herat, where he spent the remaining portion of his life in pious devotions dying in Jumadi II, A.H. 887 = A.D. 1482. See Habib us Siyar, vol. iii, Juz 3, p. 335. Quatremere, in Notices et Extraits vol. xiv, devotes 500 pages to his life and a critical estimate of his work, together with an account of the earlier years of the reign of Shah Rukh. The story of the Chinese and Indian embassies is also given accompanied by a French translation.

The contents of the work have been fully described by Hammer, Jahrbucher, vol. 71, Anz Blatt, pp. 32-47. A list of the various editions of fragments of this work will be found in Moileys Descriptive Catalogue, p. 98. See also Elliot, History of India, vol. iv, pp. 81-126, Charmoy, Memoires de l'Academie de St Petersbourg, 6^e Serie vol. iii, p. 94. Ouseley's Travels, vol. 1, p. 322, G. Flugel, ii p. 190, J. Aumer, pp. 87 and 88, Cat des MSS et Xylogr, pp. 286-288, Haj Khaj, vol. v, p. 603. Rieu, i, p. 181, Ethe, Bodl Lib Cat, Nos 163 and 164, Ethe India Office Lib Cat, Nos 192-195.

Although in the preface, fol. 3^a, the author states that the work covers a period beginning with the birth of Abu Sa'id Bahadur Khun, A.H. 704 = A.D. 1304, and closing with A.H. 874 = A.D. 1469, it will be seen that it has been brought down to the month of Safar, A.H. 875 = A.D. 1470, when Sultan Husayn ascended the throne for the second time.

Again on fol. 34^b, where he tells us that from the time of Abu Sa'id the events are narrated year by year, he incidentally mentions A.H. 875 = A.D. 1470 as the date of composition —

بعد ازان سال سال از زمان ولادت نا زمان و مات بل الي

یومنا هذا که تاریخ هجری در تعداد هشتصد و هفتاد و پنج است —
بیت —

ز هشتصد فزون رفته هفتاد و پنج
که پُر دُر شد این نامبردار گنج

In the following subscription at the end of this copy he tells us that he completed the original on Thursday, 15 Jumâdâ II., A.H. 871.

و ذلك صبح يوم الخميس منتصف جمادى الآخر سنة احدى و
سبعين و ثمانماية حرره المولف الفقيه الفقير الي الملك الخلاق الهادي
عبد الرزاق بن اسحق السمرقندي

Written in a cursive Nasta'liq, with the headings in red.

Dated Rajab, A.H. 187, which evidently stands for 1087.

Scribe محي الدين ابن علي افضل.

The colophon runs thus:—

و قد وقع الفراغ من تحريره علي يد الفقير الحقير المذنب
المحتاج الي الله محي الدين ابن مولانا علي افضل في شهر رجب
المرجب سنة ١٨٧

The MS. is in a damaged condition.

No. 514.

foll. 375; lines 23; size $10\frac{3}{4} \times 7$; 8×5 .

The second volume or latter half of 'Abd-ur-Razzâq Samarqandî's Matla'-us-Sa'dayn, containing the history of Timûr's descendants, from the accession of Shâh Rukh in Herat, A.H. 807 = A.D. 1404, to the second accession of Sultân Husayn Mirzâ in Safar, A.H. 875 = A.D. 1470.

Beginning:—

فاتحه کلام حمد و ثنای ملک عالمی باید که ثنای ستایش از
ضمیر منیر ال

A fairly old copy
 Written in careless Nasta'liq with red ruled margins
 Not dated apparently 10th century A H
 The seals on the fly leaf at the beginning have been effaced by some mischievous hand
 One note is dated A H 1140

No 515

foli 186, lines 15, size 9 x 11, 6½ x 4

ملفوظات تیمور

MALFŪZĀT-I-TĪMŪR.

The Autobiographic Memoirs of Timur, translated, it is alleged, from a Turki original

Translator Abū Talīb ul Husaynī ul Arīfī

ابو طالب الحسني العريضي

Beginning with the translator's preface —

حمد بلع سحابي را که بمتحاي آنه كونه اله

The Memoirs begin thus in the middle of fol 2^a without any marked heading or space —

فرردان سعادت لغ و امرايان دولت لغ و ورراي كشاف لغ
 معلوم الوس كم تكري تعالي مرا نسب دوارده حر كه شعار خود
 صاحم برركي داد اله

Abu Talīb Husaynī a native of Khurasan, presented these Memoirs to Shah Jahān in A H 1047 — A D 1637 or short time before

In the short preface Abu Talīb says that he made this translation from a Turki book which he found in the Holy Places (حرمين) in the library of Ja far Pādshāh, the ruler of Yaman. In it Timūr had recorded the events of his life from his seventh to the seventy seventh (or, according to the following MS, seventy fourth) year

There are serious objections against the authenticity of these Memoirs the existence of which is not corroborated by any direct or reliable evidence. The historian Shu'af ud Dīn 'Alī Yazdī who thirty years after Timūr's death wrote the emperor's history entitled Zafar

Nāmāh (see no. 513 in this catalogue), while giving in the preface to that book a detailed account of his various sources, clearly states that he had free access to all the documents and official records, but does not refer to these Memoirs. Again, in the preface to the revised and enlarged edition of these Memoirs made at the request of Shāh Jahān by Muḥammad Afdal Bukhārī in A.H. 1047 = A.D. 1637, we are told that Shāh Jahān, being dissatisfied with Abū Ṭalīb's version, and finding that it contained mistakes and errors as regards dates and facts, ordered Muḥammad Afdal Bukhārī to make an amended edition.

Major Charles Stewart translated a portion of the Memoirs from the beginning to A.H. 777 = A.D. 1375. This was printed in London, 1830. The "Designs" and "Enterprises" and the "Institutes" were edited in the original Persian, with an English translation, in Oxford, 1783, by Prof. Joseph White and Major Davy; these two books were subsequently translated into French by M. Langlès in 1787. Copious extracts in English will be found in Elliot, History of India, vol. iii., pp. 389-477. See also Morley, Descriptive Catalogue, p. 95; Erskine, Memoirs of Baber, pp. 2 and 3; Rieu, i., p. 177; Ethé, Bodl. Lib. Cat., No. 150; Ethé, India Office Lib. Cat., Nos. 196-202, etc.

This copy contains:—

1. The preface of Abū Ṭalīb, and the Memoirs from the beginning to A.H. 783 = A.D. 1381.

2. Institutes, Designs and Enterprises, beginning on fol. 129^a:—

فرزندان ملک گیر کامگار و نبایر ذو القدر ملک دار الخ

The Institutes, Designs and Enterprises, are followed by a continuation dealing with Timūr's principles as to the proper treatment of conquered races and his views upon various points of law referred to him.

Written in Indian cursive character, within gold-ruled borders, with an illuminated head-piece at the beginning of each section.

Not dated, apparently 19th century.

No. 516.

fol. 190; lines 11; size 10 × 6; 7 × 4.

The same.

An incomplete copy of the Malfūzāt-i-Timūr. The full title given here to these Memoirs runs thus:—

واقعات السلطان بن السلطان و الخاقان بن الخاقان پادشاه جم

حاجہ حلاق پناہ قطب السلطنت خاندان امیر تیمور کورکان صاحب
موان چلد اللہ تعالیٰ ملکہ و سلطانہ —

After which Abū Talīb's preface begins thus on fol 4^b —

حمد نلغ مسخانی را کہ بتخصای آند مکرمہ الح

The Memoirs begin on fol 4^b —

مرردان سعادت لق و امرای دولت لق الح

This copy breaks off in the midst of the Memoirs with an account of Amīr Husayn under the heading مجلس صلح و مصالحہ من و امر مجلس صلح و مصالحہ من و امر, corresponding with fol 95^b of the preceding copy

This beautiful copy bears on fol 4^a a seal of اللہ ورد خان عالم گیر dated 1071 شہادی

This Allahwardī Khān whose original name was Jafar Khān was a noble of Aurangzib's time who bestowed upon him the title of Allahwardī Khān 'Ālimgīr Shahī. He received the Subahdārī of Allahabad from the emperor, and died there in A H 1079 = A D 1669. His father whose name was also Allahwardī Khān was a nobleman of Jahangir's time, and died in A H 1069 = A D 1658.

Written in elegant bold Nasta'liq within gold ruled and coloured borders with a fine illuminated head piece

Not dated, apparently 16th century

HISTORY OF "THE EARLY KINGS OF" PERSIA.

No. 517.

fol. 129; lines 15-19; size 10 × 6; 7½ × 4.

کتاب المعجم في آثار ملوک المعجم

KITÂB-UL-MU'JAM.

A history of the early Kings of Persia, from Kayûmarş to Anûshîrwân.

Author: Fadl Ullah ul-Iusaynî, فضل الله الحسيني.

The MS. is defective at the beginning, and opens abruptly with the following words:—

شایسته و صفات بسندیده و واردات غیب که بران جوهر بی

حیب -

The exact date of composition of the work is not given in the text, but as the preface, a long one, is devoted to the praise of the reigning prince, Atâbak Nuşrat-ud-Dîn Aḥmad bin Yûsuf Shâh, of the dynasty of Lur Buzurg, who succeeded his brother Afrâsiyâb (killed by the Mongols) A.H. 695 = A.D. 1295, and died in A.H. 730 = A.D. 1329, it must have been composed between those two dates.

The author of the *Haft Iqlim* and several others have confounded this author with 'Izz-ud-Dîn Fadl Ullah, father of the historian Waṣṣâf. Hâj. Khal., vol. v., p. 628, fixes a very early date, viz. A.H. 654 = A.D. 1256, for the composition of the work. See Morley, *Descriptive Catalogue*, p. 132; *Munich Catalogue*, p. 78; Sir Wm. Ouseley's *Catalogue*, No. 315; Rieu, ii., p. 811; Ethé, *India Office Lib. Cat.*, No. 285; W. Pertsch, *Berlin Cat.*, pp. 420 and 421. The work has been edited at Teheran, 1843. It was translated into Turkish under the title *بلاغت نامه* or *بلاغت ترجمان*, see Pertsch, *loc. cit.*

Written, sometimes diagonally, in Nim *Shikastah* within coloured ruled borders.

The colophon says that the copy was written on Sunday, 15 Muharram, A H 1085, at Shahjahanabad

The MS bears the signature "Goure Ouseley" on the first page
The seals of Nawwab Vilayat 'Alî Khan and Khwairshid Nawwab of Patna are fixed in several places

No. 518

fol 116, lines 15, size $13\frac{1}{2} \times 7\frac{1}{2}$, $8\frac{1}{2} \times 5\frac{1}{2}$

نزد نامہ

NIZÂD NÂMAH.

An abstract of the history of the Persian Kings, and of their descendants who ruled in different parts of the world from the earliest times down to A H 1274 = A D 1857

Beginning —

پاک شاہساہی را سپاس و سپاس کہ در کماں آت

The name of the author is not to be found On fol 1^b the title of the work is given as نزد نامہ, but in an endorsement it is written as "Tarikh i Badshahân i Iran"

The work is divided into two main Sections —

SECTION I

Contains the history of the various dynasties of the Persian Kings, with a short account of the kings under each dynasty, and of their descendants who ruled in different parts of the world, such as Sind, Multan, the Deccan, etc It concludes with an account of the rulers of Sind and Multan (fol 77*)

SECTION II

Contains a compendium of all notable events in chronological order from the date of the Prophet Muhammad's birth down to A H 1274 = A D 1857

This copy, written by an illiterate scribe in a careless Indian Ta'liq, is full of clerical mistakes The headings are written in red throughout

Dated 22 Sifar, A H 1284

'HISTORY OF THE ŞAFAWÎS.

No. 519.

foll. 349 ; lines 19 ; size $12\frac{1}{4} \times 8\frac{1}{4}$; $9\frac{1}{4} \times 5\frac{1}{2}$.

تاریخ عالم آرای عباسی

TÂRÎKH-I-'ÂLAM ÂRÂ-I-'ABBÂSÎ.

A history of the life and reign of the Şafawî King, *Shâh 'Abbâs* the Great, and his predecessors.

Author: Iskandar Beg Munshî, اسکندر بیگ منشی.

Beginning:—

چون نشر محامد کبریای الهی که بیرون از دایرهٔ عقول و افهام
است آن

In the concluding lines of the work, completed in A.H. 1038, the author gives us to understand that he had then reached the age of seventy. He must have been born then about A.H. 968=A.D. 1560:—

که در مدت حیات که در حین اتمام این صحیفه صفت نهاد
شمار آن بهفتاد رسیده

In the preface the author, who calls himself اسکندر الشهیر به منشی, states that in his youth, at the evil suggestion of some imprudent persons, he applied his mind to the study of arithmetic, and spent a portion of his life in the service of the rich. He soon, however, realised his folly and devoted himself to the art of composition, and after attaining some skill enrolled himself among the Munshîs of the Imperial Court. He says at the end that he hoped, should life and leisure be spared to him, to add a *Khâtimah* containing wonderful and curious notices, collected during his life. But it seems that he did not survive to carry out his plan. According to the preface the author completed the work in its original shape in A.H. 1025=A.D. 1616, dividing it into a *Muqaddimah* on the ancestors and predecessors of *Shâh 'Abbâs*, and two *Şahîfahs*, the *first* containing the history of *Shâh 'Abbâs* from his birth to his accession (A.H. 978-996=A.D. 1571-1588);

the second comprising the history of the first thirty years of his reign (A H 996-1025 = A D 1588-1616). He afterwards added a continuation, called *Maqṣad i Sami*, giving the history of the same reign from A H 1026-1038 = A D 1617-1629. See Morley, *Descriptive Catalogue*, p. 133, Erdmann, *de Manuscripto Iskenderi Menesi*, Cazan, 1822, G. H. Hugel, II, p. 17, J. Aumer, p. 80, S. de Sacy, *Journal Asiatique*, vol. V, p. 86, Stewart's *Catalogue*, p. 10. Rien, p. 185, W. Pertsch, *Berlin Cat.*, pp. 431-436, *Die Bodl. Lib. Cat.*, Nos. 289-299, *Die India Office Lib. Cat.*, Nos. 538-554, *Haj. Khal.*, vol. VI, p. 564, etc.

A continuation of the *‘Ālam Ara i ‘Abbāsī*, composed for Murtadā Qulī Khān, governor of Ganjāh, and containing the history of Shāh Safī's reign, is ascribed in the St. Petersburg Catalogue, p. 291, to Iskandar Munshī, but in the Munich Catalogue, p. 80, to another author, viz. Muḥammad Ma'sūm bin Khwājagī Isfahānī.

This copy comprises the *Muqaddimah*, the first *Sahifah* and the *Maqṣad i Sami* as follows —

Muqaddimah Genealogy of Shāh ‘Abbās, fol. 5^b Shāykh Safī ud-Dīn and his successors, fol. 8^a History of Shāh Isma‘il Safawī, fol. 21^a Shāh Tahmasp, fol. 34^b

Sahifah I There is a lacuna after fol. 53^b, and the earlier portion of the account relating to the birth of Shāh ‘Abbās is wanting. Death of Shāh Tahmasp, fol. 60^a. Amirs and nobles who lived before the reign of Shāh ‘Abbās, fol. 62^b. ‘Ulamā and Shāykhīs fol. 63^b Hakims (the heading is wanting), fol. 72^a Calligraphers, fol. 74^a Painters, fol. 76^b Poets, fol. 78^b Singers and Musicians, fol. 81^b History of Isma‘il Mirzā (fol. 87^b), and Sultān Muḥammad (fol. 105^a), down to the accession of Shāh ‘Abbās (A H 996 = A D 1588).

The second *Sahifah* is wanting in this copy. The second *Maqṣad* (*Maqṣad i Sami*), comprising the history from the beginning of A H 1026 = A D 1617 to the death of Shāh ‘Abbās, A H 1038 = A D 1629, and the subsequent proclamation of his successor Shāh Safī in Isfahān, begins thus on fol. 225^b —

بعد از حمد و سپاس خالق آسمان و زمين

This copy, though a modern one, is very neat. It is written in a very distinct Indian *Ta‘liq* on good thick paper, with the headings in red.

Not dated, apparently 19th century

No. 520.

fol. 266; lines 23; size $11 \times 7\frac{3}{4}$; $7\frac{1}{2} \times 8$.

The same.

Another copy comprising, like the preceding, the same Muqaddimah, the first Şahifah and the second Maqṣad.

The second Maqṣad has been wrongly placed first, and occupies fol. 1^b-97^a. Fol. 97^b-99^b blank.

The first Şahifah with the usual Muqaddimah begins on fol. 100^a.

The MS. bears in several places the seals and signatures of Nawwāb Vilāyat 'Alī Khān and Khwūrshīd Nawwāb of Patna.

Written in a careless Indian Ta'liq, with the headings in red.

Not dated, apparently beginning of the 19th century.

No. 521.

fol. 376; lines 23; size $14\frac{1}{2} \times 9$; $10\frac{3}{4} \times 6$.

The same.

A very valuable copy of the second Şahifah, containing the history of the first thirty years (A.H. 996-1025 = A.D. 1588-1616), and the second Maqṣad, written only four years after the date of composition.

Beginning:—

عنوان صحیفه سلطنت و عالم آرائی بادشاهان المنخ

The second Maqṣad begins on fol. 285^b.

At the end of the second Şahifah the MS. is dated A.H. 1043. The name of the scribe given there is عین علی التبریزی.

Written in good Nasta'liq, within gold and coloured ruled borders, with a double-paged 'Unwān at the beginning of the copy and illuminated head-pieces at the beginning of each section. The headings throughout are written in red.

No 522.

foli 353 × 110, lines 23, size $11\frac{1}{4} \times 6\frac{8}{8} \times 4$

The same

Another good copy of the same second *Sahifah* and the second *Maqsad*, beginning as usual

The second *Sahifah* comprises the first 353 folios and the second *Maqsad* the last 110 folios

The MS, though a little damaged, seems to be correct. It is written in a learned minute hand with copious corrections and notes on the margins

Foli 341-345 have been supplied in a later hand

It bears double paged 'Unwans and illuminated head pieces at the beginning of each section

The copy bears the seals and signatures of Sayyid Vilayat 'Alī Khan Bahādur, C I E, and Khwurshid Nawwāb of Patna

Not dated, apparently 18th century

No 523

foli 127, lines 12, size $8\frac{1}{4} \times 5, 6\frac{1}{4} \times 3\frac{1}{4}$

تاریخ طاهر وحید

TĀRĪKH-I-TĀHIR WAHĪD.

A good and correct copy of the history of the first fifteen years of the reign of Shāh 'Abbas II, who ruled over Persia, A.D. 1052-1073. (A.D. 1642-1669)

Author Muhammad Tabir Wahid محمد طاهر وحید

Beginning —

نیایش حالی را مراسم که زبان محمد مکال را ار کتاب
رنکس الح

The author, who has been already mentioned in vol III p 172, of this catalogue, in his lengthy preface (foli 1^b-12^a), devoted to the panegyrics of Shāh 'Abbas II, and to his own late patron, the Wazir Khalifah Sultan (d. A.D. 1064 = A.D. 1653), states that the latter introduced him to the King, at whose command he wrote this work

Contents:—

‘ Preface, fol. 1^b.

‘ Birth of Shâh ‘Abbâs II., A.H. 1041 = A.D. 1631, fol. 12^b.

‘ His genealogy, fol. 14^b.

‘ His accession to the throne on 11 Šafar, A.H. 1052 = A.D. 1642
and the history of the first year of the reign, fol. 17^b.

The history then proceeds year by year, the headings of which have been omitted throughout. The MS. is defective towards the end, and breaks off thus:—

و کروهی انبوه و فیالن کوه شکوه روانه قندهار نموده خود نیز
باتفاق دارا شکوه بسر کلان خود که بخطاب ولی عهدی از سایر
اولاد او امتیاز دارد وارد کابل گردید اورنگ زیب و سعد الله خان
وارد قندهار شده . . .

A full account of the work is given in Rieu, i., p. 189. See also Ethé, Bodl. Lib. Cat., No. 301; Cat. des MSS. et Xylogr., p. 292; Asiatisches Museum, p. 382; Mackenzie Collection, vol. ii., p. 123; Ethé, Ind. Office Lib. Cat., Nos. 555-557.

According to Rieu, *loc. cit.*, the work is designated in the Qisâs-ul-Khâqânî as Târikh-i-Jadîd. In Ethé, India Office Lib. Cat., *loc. cit.*, it is called تاریخ شاه عباس ثانی, while in the present copy it is endorsed in one place as “Reyazul Akhbar,” and in another as ریاض التواریخ
ظاهر وحید.

Written in good and clear Nasta‘lîq, within gold-ruled borders, with illuminated ‘Uwân and head-piece.

Some of the original folios have been mounted on new margins.

Not dated, apparently 18th century.

HISTORY OF NÂDIR SHÂH.

No 524

foll 220, lines 16-22, size $10 \times 5\frac{1}{2}$, $6\frac{1}{2} \times 3$

تاریخ جهانگشای

TÂRÎKH-I-JAHÂNKUSHÂI.

The well known history of Nadir Shah who ruled over Persia A H 1148-1160 = A D 1736-1747, together with a summary account of the events which immediately preceded and followed his reign

Author Mirza Muhammad Mahdi Khan Astarabadi bin Muhammad Nasir, مرزا محمد مهدی خان اسراندی بن محمد نصر

Beginning —

بر داناان رمور آگاهی و دمیته نانا حکمهای الهی واضح است
که در هر عهد و آوان که اوصاع جهان مشتب و پرسیان الح

According to Sir H. Ford Jones Brydges, History of the Kijars, p. clxxxii note, Mirza Mahdi Khan was Nadir's private secretary, and the author of the Fawaid-i-Safawiyah (composed in A H 1211 = A D 1796) informs us that the Mirza was employed during fifteen years in writing the Târîkh-i-Nadiri. The present copy bears no dedication, but some MSS contain an epilogue, dated A H 1171, in praise of Muhammad Hasan Khan the father of Âqa Muhammad Khan Qajar.

After a rapid review of the events which preceded the elevation of Nadir to the throne of Persia the author gives a detailed history of Nadir's reign to his death in A H 1160 = A D 1747, and concludes with a summary account of the reigns of 'Ali Shah and Ibrahim Shah.

This work, generally known as تاریخ نادری, is sometimes confounded with the author's other history of Nâdir Shah, entitled ذرۃ نادری, which contains substantially the same matter as the present, and which he wrote in imitation of the history of Wassaf. The

author of the *Târikh-i-Muhammadi*, fol. 7^a (see No. 526 in this catalogue) mentions the *Târikh-i-Nâdiri* and *Durrah-i-Nâdiri* as two distinct works of Mirzâ Maḥdî Khân.

For other copies, see Rieu, i., p. 192 sq.; W. Pertsch, Berlin Catalogue, pp. 437-439; W. Morley, p. 138; J. Aumer, p. 81; Cat. des MSS. et Xylogr., p. 293; A. F. Meheren, p. 23; Rosen, MSS. Persans, pp. 140-141; Ethé, India Office Lib. Cat., Nos. 558-565; Ethé, Bodl. Lib. Cat., Nos. 302-306. It was translated into French by Sir William Jones, under the title of *Histoire de Nader Chah*, Paris, 1770. He also published an English translation, London, 1773. Translated into German by M. Gadebusch, Greifswald, 1773. Lithographed at Teheran, A.H. 1260, and also at Bombay and Tabriz; printed at Calcutta, 1845, for the Asiatic Society of Bengal.

Written in *Nim Shikastah*, sometimes diagonally, within gold and coloured ruled borders with an illuminated head-piece. The headings are written in red throughout.

In the colophon the scribe, who gives his name as Ḥayât 'Alî Dihlawî, حیات علی دہلوی, says that he began the transcription at Lucknow in *Shahbân*, A.H. 1230 = A.D. 1814, and that after a prolonged illness he completed it at *Shâhjahânâbâd* in A.H. 1231 = A.D. 1815.

A seal bearing the inscription *سید محمد* is found on the fly-leaf at the beginning.

HISTORY OF THE ZANDS.

No. 525.

foll 90, lines 13, size 8½ × 5, 6 × 3.

[تاریخ زندید]

[TÂRÎKH-I-ZANDIYAH.]

A condensed history of the rise and fall of the Zand dynasty, written during the reign of Âqa Muhammad khân Qajar (A D 1193-1211 = A D 1779-1797), the first king of the Qajar line

Beginning without حمد or لعنت —

این کتاب حقیقت نامه ایست که اله بعد از شهنشاه دوران و
یگانه زمان نادر شاه صاحبش را روی داده تا الحال که زمان آقا
مصدق خان قاجار است احوال هر یک از سلاطین و خوانین از ایشان
درین تاریخ انشاء الله تعالی بتفصیل مذکور خواهد شد۔

At the beginning the author, who does not reveal his name, says that the work (to which he has given no name), contains the history of events which followed the death of Nadir Shah (A D 1160 = A D 1747) down to the time of Âqa Muhammad khân, of whom he speaks in the present tense

The title, "Haqqat Nama," endorsed on the MS is evidently taken from the opening line of the work, where the words حقیقت نامه are used in a different sense. As the work deals with the history of the Zand dynasty, I have ventured to designate it as "Târîkh-i Zandiyah."

It opens with a short history of 'Âdil Shah (the nephew and immediate successor of Nadir Shah) and Ibrahim Shah, and ends with an account of the rise of Âqa Muhammad khân Qajar and his defeat and capture of Lutf 'Alî khân, the last king of the Zand dynasty.

Contents:—

داستان خروج نمودن ابراهیم شاه برادر کوچک علیشاه و حقیقت احوال آن (on fol. 4^a).

حقیقت ظهور ابو الفتح خان بختیاری و بعد عیاری علیمردان خان بختیاری (on fol. 5^a).

ذکر ظهور دولت بندگان والا جاه خانی عظیم شانی والا اقبال یعنی بندگان دارا دربان کریم خان با جاه و جلال که ازان نوشیروان عادل و حاتم طی کوی دولت و سخاوت و زنجیر عدالت و مروت ربنده بود (on fol. 7^a).

ذکر وقایع صالح خان بیات که دران آوان حاکم دار العلم شیراز بود و حقیقت طاغی شدن او (on fol. 15^a).

ذکر جوانمردی جوانان قدوین و مردانگی و بهادری اهل بلاد قدوین بسبب جور و ظلم بختیاری و مراجعت نمودن موسی خان افشار با برادر خود امیر گونی خان در رکاب ظفر انتساب احلا حضرت شاهی ظل الهی و خاك بومی ایشان (on fol. 22^a).

ذکر سرداری و خدمتگذاری خان عظیم الشان یعنی شیخ علی خان و محمد خان زند که آن دو یل ارجمند نموده من بعد برشته عرض خواهد رسیدن (on fol. 24^a).

ذکر فراری علیمردان خان بختیاری که قبل ازین گوش زد خامه عنبر شمامه گردیده بود (on fol. 25^a).

داستان خروج کردن سلطان حسین میرزای که جعل ساخته بودند و ذکر حقیقت احوال آن بی کمال که چگونه دو روزی بر آن گذشت (on fol. 29^a).

ذکر داستان حرب آزاد خان افغان و فتح علیخان افشار با لشکر بسیار از بلاد آذربایجان و جنگ کریم خان انشاء الله تعالی مذکور خواهد شد، (on fol. 37^a).

ذکر خلاص شدن آن دو سردار کثیر الاقتدار شیخ علیخان و محمد خان زند با بعضی از قبایل زندیه از چین، قید میر علم خان افغان و

کشته شدن بدست ایسان الشاء الله تعالى برشته تحریر خواهد رسید و
کشته شدن علمبردان خان بصاری بدست یاری محمد خان ولد و
داسان حقیقت آن (on fol 40*)

داسان حرب محمد حسن خان قاجار با وکیل دولت و اقبال
یعنی کریم خان و حقیقت آن (on fol 44*)

داستان حرب محمد حسن خان قاجار همراه آزاد خان امان و
مسئولی شدن آزاد خان بر محمد حسن خان قاجار نسبت طالع مسون
و احبرهایون کریم خان و حقیقت آن (on fol 46*)

آثار داستان صادقخان برادر کریم خان و علمبردان خان پسر
محمد خان ولد که گونا بشر نری بود بصورت انسان و روانه فرمودن
ایسانرا بصفت تسخیر بدر بصره و سایر عراق حرب و ذکر آن انشاء
الله تعالى مذکور خواهد شد (on fol 60*)

ذکر جعفر خان که در آن آوان ناردوناره ارحانب علمبردان خان
حاکم کردستان بود و ایامی که آنهم چند روز حروح نموده انشاء الله
تعالی مذکور خواهد شد (on fol 81*)

ذکر ظهور حکومت لطف علیخان پسر جعفر خان و داسان آن
که چند روزی آصاب عمر دولتش غروب نموده (on fol 86*)

ذکر حروح آقا محمد خان قاجار ولد مرحوم حس آرامگاه محمد
حسن خان قاجار که قتل ارنی گوش رد خامه عسر شامه گردید
(on fol 87*)

The author was clearly a Persian. The style, simple and lucid
as it is, is not refined. Some orthographical peculiarities are also
noticeable, e.g., حورم for قرونی, حاموش for حواموش, حرم
حرم

Written in ordinary Nasta liq, with the headings in red

The MS is worm eaten throughout, but the text is not affected.

The first three pages contain some marginal notes

Not dated, apparently 19th century

HISTORY OF THE QÂJÂRS.

No. 526.

fol. 186; lines 15; size $11\frac{1}{2} \times 8$; $8\frac{1}{4} \times 5$.

تاریخ محمدی

TÂRĪKH-I-MUḤAMMADĪ.

A history of the origin and rise of the Qājār family, and of the reign of Âqâ Muḥammad Khân, the first king of the Qājār dynasty.

Author: Ibn Muḥammad Taqî-us-Sârû'î Muḥammad, ابن محمد تقی الساروی محمد

Beginning:—

محدث محمودیرا روا و ثنا معبودیرا سزا الخ

Morley, Deser. Cat., p. 139, notices a copy of the work under the wrong title احسن التواریخ, "the best of histories." The author's own description of his work, on fol. 7^b, tells us that he wrote it by order of the Qājār prince Fath 'Alī (afterwards Fath 'Alī Shāh):—

جهان جاه و سپهر جلال فتح علی

که هست گوهر او فخر دودۀ قاجار

who gave it the name Târikh-i-Muḥammadî in allusion to the writer and the hero, viz. the reigning sovereign Âqâ Muḥammad, who is eulogized in the preface, fol. 7^a:—

و شاهزاده گرامی این نامه نامی را بدو نسبت مسی بتاریخ

محمدی گردانید —

Morley commits a further blunder in calling the author "Ṣamad Ben Muḥammad Taki Sarawi." The word Ṣamad, which appears in the following passage of the preface:—

ایں محتاج رب صد ایں محمد تقی الساروی محمد

is no part of the author's name. It is simply introduced to rhyme with *Muhammad*. Again *Sarawi* is a mistake for *Saru'i*, which means a native of *Sari*, a town in *Mazandarin*, also called *Saru*, see *Onseley's Travels*, vol. iii, p. 267.

The work was written in the lifetime of *Âqa Muhammad*. It ends with a *Qasidâh* composed in praise of it by *Mirza Fath 'Alî Kashî*, entitled *Siba* (died, according to *Majma' ul F'usaha*, vol. ii, p. 267, in A H 1238 = A D 1822) who expresses the date of its completion, A H 1211 = A D 1796 in the following chronogram —

گرچه تاریخست تاریخش ولی طبع صا
گفت تاریخش بود این لوح محفوظ دوم

The last five words in the above lines give the date A H 1211.

The author informs us fol. 7^a, that *Mirza Muhammad Khan Astarabadî*, the writer of the *Durrah i Nadiri*, *Tarikh i Nadiri* (see No. 524, above) and *Sanglîkh*, a dictionary of Oriental Turkish explained in Persian (see *Rieu's Turkish Catalogue*, pp. 264-66), was his teacher.

The work is mentioned by *Malcolm* vol. ii, pp. 282, 283, etc., under the name of *History of the Kujur family*. See also, *Rieu* i, p. 199.

Contents —

Career of *Fath 'Alî Khan*, on fol. 7^a

His son *Muhammad Hasan Khan*, on fol. 11^a

Husayn Qulî Khan fol. 19^a

History of *Âqa Muhammad* beginning with his captivity in *Shiraz* and ending with his death on 21 *Dul hijjah*, A H 1211, narrated year by year on fol. 29^a

Fath 'Alî Shah's march from *Shiraz* to *Teheran*, his victory over *Sadiq Khan Shagaqi*, and the transfer of the *Shah's* remains to *Najaf* in *Ramadan*, A H 1212, on fol. 178^b

The concluding portion seems to be a later addition, for, as mentioned above, the work was written in A H 1211, during the lifetime of *Âqa Muhammad*.

On fol. 7^a the author enumerates the following sources —

بهاء الدوله بن حواحه شمس الدين محمد حوسي مورخ جهانكساي
چنگر خان -
ملا عبد الله بن فضل الله السراري مؤلف تاريخ وصاب كه مسم
وقايع چنگر خانان و در حقيقت مسم جهانكسا است تا انقراض
سلسله معوله -

مولانا شرف الدين خلی یزدی راقم ظفر نامه تیموریہ -
 ملا ادیس بدلیسی مسود نسخه هشت بهشت قیصریہ عثمانیہ -
 وحید العصر قریب العهد استادی میرزا محمد مهدی خان
 استرآبادی منشی لہرہ نادری و تاریخ نادری و مولف سنگلاخ لغات
 ترکیہ -

Written in large Nasta'liq, with the headings in red.

Several seals of Nawwāb Vilāyat 'Alī Khān and Khwurshid Nawwāb are found in the MS.

Dated 3 Rabī' I., A.H. 1222.

Scribe امین پارما

No. 527.

fol. 116; lines 19; size $10\frac{1}{2} \times 6\frac{3}{4}$; $8\frac{1}{2} \times 4\frac{1}{4}$.

تاریخ جهان آرا

TÂRÎKH-I-JAHÂN ÂRÂ.

A defective copy of Muḥammad Ṣādiq Marwazī's (محمد صادق مروزی) history of the first ten years of the reign of Fath 'Alī Shāh of Persia (of the Qājār dynasty), who reigned A.H. 1211-1250 = A.D. 1797-1834.

Beginning:—

نحمدك اللهم يا من لك الامر ولك الملك توتي الملك من
 تشاء وتمزع الملك ممن تشاء الخ

The work was written by the order of Fath 'Alī Shāh, who gave it the above title.

Contents:—

Origin of the Turks, fol. 6^a.

There is a *lacuna* after fol. 6^b, and the genealogy, together with the history of the rise of the Qājārs, is missing.

Birth and early life of Fath 'Alī Shāh, fol. 7^a.

Decline of the Zand Dynasty, fol. 9^b.

Fath 'Alī Shah receives the news of Âq Muhammad's death and leaves Shiraz for Tihrân, fol 20*

The Shah's campaign against Sidiq Khan, fol 23*

Fath 'Alī Shah's accession and the first year of his reign, fol 29*

The history of the second year The account of the earlier portions is wanting

• History of the third year, fol 60*

Fourth year, fol 70*

Fifth year, fol 87*

Sixth year, fol 107*

The last chapter in this copy recounts the death of the king's mother in Shahbân A H 1217 = A D 1802 after which the MS breaks off with an incomplete account of the conquest of Mashhad

According to Rieu, i, p 206, who notices a copy of this work, the author promised to write a second volume comprising the history of the second decade of the reign It was written and a copy of it is preserved in the Library of the Royal Asiatic Society The work is mentioned in Morley's Descriptive Catalogue, p 141, and in Mélanges Asiatiques, vol iii, p 731

Written in a careless Tâliq, within coloured ruled borders, on various coloured papers

Not dated, apparently 19th century The MS is in a damaged condition

No 528

fol 176, lines 15, size $7\frac{1}{2} \times 5\frac{1}{2}$, $6 \times 3\frac{1}{2}$.

مآثر سلطانیہ

MA'ÂŞIR-I-SULTÂNĪYAH.

A defective copy of a history of the reign of Fath 'Alī Shah Qajar (A H 1212-1250 = A D 1798-1834) and of the exploits of his son Abbās Mirza

Author Ibn Najaf Qulī 'Abd ur Razzāq, ابن نجفلی عبد الرزاق

Beginning —

مسابق و مساش فراوان از حاکمان مرای نارگاه آله

The preface is devoted to the praise of the reigning king Fath 'Alī Shah and his son Abbās Mirza The author says that he abridged this

from a larger work which he had written before. He begins with an account of the origin of the Qājār dynasty. The history of Fath 'Ali Shâh, beginning with his accession in A.H. 1212 = A.D. 1798, is preceded by an account of his ancestors.

The MS. is defective towards the end. It breaks off with the history of the year A.H. 1228.

Written in ordinary Nasta'liq with the headings in red.

Not dated, apparently 19th century.

HISTORY OF THE AFGHANS.

No. 529.

fol. 554, lines 12, size $10\frac{1}{2} \times 6\frac{1}{2}$, $7 \times 3\frac{1}{2}$.

تاریخ خانجہانی مخزن افغانی.

TÂRÎKH-I-KHÂN JAHÂNÎ MAKHZAN-I-
AFĠÂNÎ.

A complete copy of the original and fuller redaction of Khwâjah Nâsîr Ullah bin Khwâjah Habib Ullah Harawî's (خواجہ نعمت اللہ بن خواجہ حبیب اللہ الهروی) history of the Afghans. In the concluding lines the work is designated as تاریخ حارن مخزن افغانی, where the word حارن is evidently a mistake for خالصہانی.

Beginning —

صدی کہ مورخان وقایع نگار و مستصران ندایع افکار بلسان
گہر بار الی

In the beginning of chapter vii, fol. 428*, the author tells us that his father had devoted the last thirty-five years of his life to the services of the Emperor Akbar, and that he had himself served Jahângir as Waqa'î Nawis during eleven years (A H 1006-1017 = A D 1597-1608), when he lost his post and entered the service of Khânjahân Pîr Muhammad, son of Daulat Khân Lodi, who held great military charges and was honoured with the title of Khânjahân by Jahangir in the second year of his reign. This Khânjahân rebelled against Shâh Jahân, and was killed in an engagement with the royal troops on 1 Rajab, A H 1040 = A D 1630. See Blochmann's *Â'in-i Akbari*, vol. 1, pp. 503-6.

We learn from the preface that the author accompanied Khânjahân in his Deccan campaign, in A H 1018 = A D 1609. He wrote the present work at the desire of Miẓân Haybat Khân bin Salim Khân Kâkar, of

Sâmânah, who also was attached to the service of Khânjahân, and whom he came to know during his stay in the Deccan. He began it at Malkâpûr, Bêrar, in Dul-hijjah, A.H. 1020 = A.D. 1611, and dedicated it to Khânjahân, calling it after his name.

In the following verses at the end the author says that he completed the work on Friday, 10 Dul-hijjah, A.H. 1021 = A.D. 1612, during the reign of Jahângîr :—

هزار شکر خدا را که یافت ابن تاریخ
 ز یمن حافظ و التفات خاص انجام
 بروز جمعه دهم بود ماه ذی الحجه
 هزار و بیست و یک از هجرت رسول ائام
 زمان سلطنت شهریار جم مقدار
 خدیو جمله آفاق و بادشاه کرام
 جهان پناه جهانگیر خسرو عادل
 که رسته خلق بدورش ز محنت و آلام

He then adds that he completed the original draft, the fair copy, and the final revision at Burhânpur.

The work is divided into a Muqaddimah, seven Bâbs, and a Khâtimah, thus :—

Muqaddimah. History of Mihtar Ya'qûb Isrâ'il Ullah (Jacob), his offspring, and his genealogy (در ذکر بیان احوال مهتر یعقوب اسرائیل الله و تعداد فرزندان و سلسله انساب این طائفه که بآن پیغمبر عالمقام منتهی میشود, on fol. 8^a).

Bâb I. History of King Tâlût (Saul) and the Ark, of Tâlût's appointment as king over the sons of Isrâ'il, of the slaying of Jâlûf by Da'ûd, of Sulaymân, the death of Tâlût, his descendants, the conquest of Jerusalem by Bukhî Nassar, the expulsion of the Israelites, the migration of the Afghâns to Gûr and to Kûh-i-Sulaymân and Rûh (در بیان احوال ملک طالوت و تابوت سکینه و در رسیدن او بامارت و ایالت بنی اسرائیل و قتل نمودن مهتر داؤود جالوت الخ, و بشهادت رسیدن ملک طالوت و تعداد فرزندان او الخ, on fol. 21^a).

Bab II History of Khilid bin Walid, his conversion to Islam, his campaigns in Bishr, Kûfah, Syria, Asî Minor, and Iraq to the end of the Khilafat of 'Umar Farûq (در ذکر حصار خالد بن ولید و بیان اسلام و مسه سالاری او در ولایت بصره و کوفه و شام و روم و عراق عرب و محکم نا (آخر خلافت امیر المؤمنین عمر فاروق on fol 59^a

Bab III History of Sultan Bahlul Lohi and his successors, down to the end of Sultan Ibrahim bin Sikandar bin Bahlul, in three Fasl (در بیان سلطان بهلول لودی الح تا آخر عهد (سلطان ابراہیم بن سلطان سکندر بن سلطان بهلول on fol 96^a

Bab IV History of Shîr Shah Sûr and his successors down to the end of the reign of 'Adh al II 1021 = A.D. 1612 in four Fasl (در ذکر نادرشاهی شیرشاه سور الح تا در آمدن حصار حب آشنایی محمد همانوں نادرشاه مرتبه دوم در هندوستان و تا انجام رسیدن دولت سلسله سور و متقل شدن بدودمان خالسان چغانه on fol 167^b

Bab V History of the author's patron Nawwab Khanyûn Lohi and his ancestors (آناو اجداد نواب کامساب دو احوال (معنی الثاب خانجہاں لودی on fol 262^b

Bab VI Genealogy of the Afghans, in three Fasl (1) the Sarbanis, (2) the Batnis, (3) the Gurgushis (در بیان تعداد افعان on fol 348^b

Bab VII History of Jahangir's reign (در ذکر خلافت جہانگیر (محمد جہانگیر نادرشاه رملی و حاکم دیوران سدگان حصار ابو المظفر نور الدین on fol 428^a

Khutimah Lives of Afghan Shaykhs fol 464^a, without a heading

An English version was published by Dr Dorn under the title of "History of the Afghans, from the Persian of Nemat Ullah," London, 1829-1836, it wants Babs V and VII. A shorter redaction of the work entitled محرر افغانی is noticed in Riou, p. 212^a, Eth., India Office Lib Cat No 74, etc. The differences between the two recensions are fully pointed out in Elliot's History of India vol. 1 pp. 67-115. Compare Dorn's translation, vol. 1 p. 14 and vol. 11 p. 11, Morley, Descriptive Catalogue, p. 74, Stewart's Catalogue p. 18. See also Riou, p. 210,

Ethé, India Office Lib. Cat., Nos. 576, 577; Ethé, Bodl. Lib. Cat., Nos. 2025, 2026.

Written in large Indian Nasta'liq, within coloured ruled borders, by a scribe whose name appears thus: دوبند حوسوس, probably Dûbchand Khwushnavis, who copied it for one خداپاد خانصاحب.

Dated 1136 A.H.

No. 530.

fol. 173; lines 15; size $9\frac{3}{4} \times 4\frac{3}{4}$; 7×3 .

حسین شاہی

HUSAYN SHÂHÎ.

A detailed history of the dynasty of the Durrâni Afgâns, comprising the account of its origin and the reigns of Aḥmad Shâh Durrânî, Timûr Shâh, and Shâh Zamân, to A.H. 1212 = A.D. 1798.

Author: Imâm-ud-Dîn Husaynî, امام الدین حسینی (Rieu, iii., p. 905, reads چشتی for حسینی).

Beginning:—

حمد بیعد و ثنائی بیعد سزاوار بادشاہی است الخ

We learn from the preface that in the middle of A.H. 1211 = A.D. 1797, when Shâh Zamân was holding his court in Lahore, the author went to that city, and from thence proceeded with the king's army to Peshawar, where he devoted his leisure to the composition of a history of that prince and his family. At the end of A.H. 1212 = A.H. 1798 he went to Lucknow, where he showed what he had written to a saint Khwâjah Abû Muḥsin Husayn ul-Ḥasanî ul-Maudûdî ul-Kumhârî, سید خواجه ابو محسن حسین الحسنی المودودی الکھاری (کھاری).

The saint was delighted, and presented him with a draft of a history of Aḥmad Shâh Durrânî and Timûr Shâh. The author incorporated it in his own work, and completed the history in the middle of A.H. 1213 = A.D. 1799, calling it, after the saint, حسین شاہی. On fol. 153^a he adds that, after the completion of the work at Lucknow

on 10 Jumada I A.H. 1213 he was asked by the same saint to add to the work the letters of the Durrani kings Ahmad Shah, Timur Shah, and Zaman Shah. He also tells us fol 2^b, that he has added at the end some curious anecdotes, which he heard from trustworthy sources, and has also given an account of the tombs of the Chishti saints, together with some particulars of the relatives and ancestors of his patron and spiritual guide Khwajah Abu Muhsin —

و علاوه احوال سلاطین نقلی چند حسب و حرب که از زبان
ارباب حر و وقار و اصحاب دانس و اعصار شده معه نقشه مراراً
حصرات حسب و بیان نسبت اظهار میدوح در آخر این کتاب
درج نمودم —

In conclusion he relates that he had written from his own observation a full description of the routes from Delhi to the Panjab, Multan, Peshawar, etc., which a certain Rahim 'Alī Jamālpūrī Panjabī managed to take away from him on the promise of paying him four hundred rupees, in addition to a monthly salary, and presented as his own composition to Mr. Lunisden, in Lucknow and received the reward due to the author.

The work contains a detailed history of the period it embraces and seems to be most trustworthy. In the preface the author tells us that his accounts are exclusively based on the information which he received from trustworthy persons who took active part in the deeds recorded by him, omitting such events that took place at that time in Iran, Turan and other distant places, the sources of which were not well authenticated.

Contents —

Preface, fol 1^b

بیان حسب و نسب حاکمان گیتی میان حسب مکان احمد شاه
دُر درانی امکه الله می فرادس الحان (on fol 3^a)

آمدن حصر نادر شاه بعزم تسخیر خراسان و بیان آن تقریباً
در آثار سلطنت نادر شاه دُر پناه احمد شاه درانی (on fol 4^b)

حلوس فرمودن حاکمان گیتی میان احمد شاه دُر درانی تا مر و
شوکت جهانگیری بر سر بر بی نظر سلطنت و کامرانی (on fol 8^b)

موجّه شدن حصر گیتی میان احمد شاه دُر درانی با قشون
نصرت لسان نه تسخیر ممالک و مساعده هندوستان (on fol 12^b).

عزم فرمودن نوبت دوم شاه عالیجناب بعزم تسخیر هند و مرا
جمعت نمودن از پنجاب (on fol. 16^a).

رسیدن خاقان گیتی ستان نوبت میوم به تسخیر هندوستان با
فواج بخداداد و رسیدن بدار الخلافت شاهجهان آباد (on fol. 18^b).

ذکر وقایع رویداد ملک پنجاب و هندوستان بعد مراجعت فرمودن
شاه دین پناه گیتی ستان (on fol. 22^a).

متوجه شدن شاه گیتی ستان نوبت چهارم به هندوستان با قشون
صرت نشان برای تنبیه و تادیب سرکشان (on fol. 24^b).

آمدن لشکر جنوب بعزم رزم شاه دین پناه با سامان بسیار بسر
برده کی سرداران ذوی الاقتدار مثل بهاؤ و وسواس راؤ و ملهار
(on fol. 28^b).

مقابل شدن قشون ظفر مشحون خاقان گیتی ستان معه سرداران
هندوستان با گروه کینه پژوه دکهنیان (on fol. 31^b).

کشته شدن بهاؤ و خیره سرداران و شکست یافتن دکهنیان ناکام
زدست خازیان نصرت انجام و دلاوران لشکر اسلام (on fol. 36^a).

توجه فرمودن شاه عالیجناب کیوان رکاب نوبت پنجم بامداد
گروه مطیع الاسلام قصبه جنداله بنجاب (on fol. 41^a).

عزم فرمودن شاه دین پناه انجم سپاه نوبت ششم به هندوستان
با فر شوکت و جاه (on fol. 44^b).

وفات یافتن حضرت احمد شاه گیتی ستان و خرامیدن بروضه
رضوان اسکنه الله فی فرادیس الجنان (on fol. 46^b).

ذکر واقعات بعد وفات شاه گیتی ستان و کشته شدن اشرف
الوزرا شاه ولی خان (on fol. 47^b).

جلوس فرمودن حضرت شاه جم جاه تیمور شاه در درانی ابن
احمد شاه بر سریر سلطنت با فر شوکت جهانباي (on fol. 49^a).

خروج کردن عند الخالق خان بر تصرف شاه انجم بسا و گرفتار
شدن او بر دست غازیان حادد دسگاه (on fol 50^v)

خروج کردن در شهر پشاور مض الله خان حلیل و کسه شدن او
بائمداد رب حلیل (on fol 52^v)

فرستادن شاه والا حاه قشون حرار بادیب سکهان و نر حرم
فرمودن خود بدولت جهب حالی کساندن قلعه ملتان (on fol 54^v)

حرم فرمودن شاه انجم سپاه نوب دوم سمت ملتان برای
مقطع نمودن قوم داؤد پوتره و تسخیر ملک بهاول خان (on fol 59^v)

حرم فرمودن حدبو گنهان شکوه بادیب شاه مراد بی سیم
نرکستان و مراجعت فرمودن بفتح و فروزی بامد ملک المان
(on fol 61^v)

بغی شدن آزاد خان درانی صوه حمت الطیر کشمر و روانه
فرمودن شاه والا حاه نه تسه او افواج کثیره و شکست یافتن قشون
بابشاهی بحسب قصا و قدر الهی (on fol 71^v)

تعی شدن از حضور مقدس سردار لامدار مدد خان و نه الحام
رساندن کار آزاد خان (on fol 75^v)

بغاوت اختیار کردن ارسلان خان مهمند و کسه شدن او باقبال
بادشاه حدود (on fol 76^v)

وفات یافتن تصرف تیمور شاه مسرور معشور ازبی سرای حرور
و حرامیدن نه دار السرور نه فرمان فرمائی حرور و قصور (on fol 79^v)

حلوین فرمودن شاه حم حاه گبی سان تصرف شاه زمان در
درانی این تیمور شاه بر سر بی لطر سلطنت و خلافت و جهانگیری
(on fol 81^v)

حرم فرمودن حاکمان زمان شاه گبی سان با قشون حرار بر سر
همان شاه نه اشرف الماد احمد شاهي صدهار (on fol 83^v)

فرستادن خدیو گیتی ستان اشرف الوزرا شیر محمد خان را
بسمت بلوچستان و بیان واقعه متفرقه سلطنت حضرت خاقان زمان
(on fol. 85^b).

رسیدن شهزاده همایون به اخوای سید خداداد قندهار و جنگ
نمودن با افواج بادشاهی و شاهزاده قیصر نامدار (on fol. 88^b).

عزم فرمودن شاه جم جاه بر سر همایون بسمت قندهار با قشون
جرار و نصرت و فیروزی یافتن بافضل لا یزال پروردگار (on fol. 91^a).

عزم فرمودن شاه گیتی ستان بعزم تسخیر هندوستان و انجام
یافتن کار همایون از دست محمد خان بنواهی ملتان (on fol. 93^b).

عزم فرمودن خاقان گیتی ستان با قشون و ایالت بعزم رزم
سلطان محمود بجانب دار السلطنت هرات (on fol. 98^a).

عزم فرمودن خاقان زمان شاه گیتی ستان به تسخیر هندوستان
جهت انتظام ملک و تنبیه سکهان و تادیب گردنکشان (on fol. 103^b).

مراجعت فرمودن بادشاه جم جاه گیتی ستان فلک جناب بسمت
خراسان از شهر لاهور و ملک پنجاب (on fol. 107^a).

تباه شدن کار سلطان محمود و گریختن او به سمت کوهستان و
مراجعت فرمودن بفتح و فیروزی حضرت خاقان زمان (on fol. 110^b).

The author brings down the history of *Shâh Zamân* to 14 *Shâ'bân*, A.H. 1212 = A.D. 1798, and promises to narrate further events of the reign hereafter. Notices of the distinguished persons of *Shâh Zamân's* court, as follows:—

Nobles, fol. 114^a; Chiefs and Generals, fol. 116^a; Warriors, fol. 117^a; Zamîndârs, fol. 118^b; Şubahdârs and Governors, fol. 120^b.

Description of the Panjab and of the routes leading from Peshawar to Kabul, Kandahar and Herat, fol. 124^b.

Accounts of the tombs of the *Chishtî* saints, fol. 138^b.

Notices on the relatives and ancestors of Abû Muḥsin, fol. 140^a.

Curious anecdotes, fol. 145^a.

Shâh Zamân's letters to *Shâh 'Âlam*, fol. 154^a.

Shâh Zamân's letters to Prince Mirzâ Akbar *Shâh*, son of *Shâh 'Âlam*, fol. 156^b.

Ahmad Shâh's letters to Mu'in-ul-Mulk, son of I'timâd-ud-Daulah Qamar-ud-Dîn Khân, fol. 158^a.

Timûr Shâh's letter, fol. 158^b.

Shâh Zamân's letters to Chiefs and Nobles, fol. 161^b.

The work is noticed in Morley, Descr. Cat., p. 76, under the title تاريخ نسب نامه احمد شاه دراني. See also Rieu, iii., pp. 904, 905; Ethé, India Office Lib. Cat., Nos. 588, 589.

This is an autograph copy. In the colophon, dated Lucknow, 20 Jumâdâ II., A.H. 1213, the author says that he finished the transcription at Lucknow on that day:—

تا اینجا بخط بندۀ درگاه میر امام الدین حسینی مؤلف و جامع
این نسخه حسن شاهي قلمي شد در بلدۀ لکهنو بتاريخ بستم
شهر جمادي الثاني سنه ۱۲۱۳ هجري لبوي باثمام رسيد -

Written in ordinary Nasta'liq, within coloured ruled borders. Marginal notes are found in one or two places.

No. 531.

fol. 148; lines 19; size $13 \times 8\frac{1}{2}$; $9 \times 5\frac{1}{2}$.

امیر نامه

AMÎR NÂMAH.

A history of the Afghan General Amîr-ud-Daulah Muḥammad Amîr Khân, by Basâwan La'l, poetically surnamed Shâdân, son of Nansukh or Nayaansukh Râi Kayath, of Bilgrâm, Lucknow.

بساوولعل متخلص شادان بن نسکه رای قوم کایتھ سکسینہ
ساکن خطہ پاک بالگرام متعلقہ لکهنو

Beginning:—

بنام مہدار کون و مکان

کہ فتح و شکست اسب در حکم آن

We learn from the preface that for twelve years the author was a Nâ'ib Munshî to Râi Dâtâ Râm, son of Himmat Râi, and that he wrote the present work at the desire of Amîr Khân and his son Wazîr-ud-

Daukh Muhammad Wazîr Khân Bahâdûr. The date of composition, A.H. 1240 = A.D. 1824, is expressed by the chronogram :—

یادگار امیر سالار است

The prose narrative is varied with numerous verses. It is divided into four chapters, and a translation of it by Henry T. Prinsep has been published under the title of "Memoirs of the Puthan soldier of fortune Mohummud Ameer Khan," etc., Calcutta, 1832. See Rieu, iii., p. 1019. Written in ordinary Nasta'liq, within coloured ruled borders, with the headings in red.

Spaces for the pictures of Amîr Khân's family have been left blank throughout.

Not dated; must be early 19th century.

HISTORY OF TURKEY..

No. 532.

foll. 190; lines 26; size $13\frac{1}{2} \times 9\frac{1}{2}$; $9\frac{1}{4} \times 5\frac{3}{4}$.

هشت بهشت

HASHT BIHISHT.

"The Eight Paradises."

History of the first eight sovereigns of the Ottoman dynasty, from 'Uṣṣan Beg Ġāzī (A.H. 699-726 = A.D. 1299-1326), the founder of the dynasty, to Sultān Bāyazīd Khān II. (A.H. 886-918 = A.D. 1481-1512), in three volumes.

Author: Maulānā Ḥakīm-ud-Dīn Idrīs bin Maulānā Ḥusām-ud-Dīn 'Alī-ul-Bidlīsī.

مولانا حکیم الدین ادریس بن مولانا حسام الدین علی البدلیسی

The author, a native of Bidlis in Kurdistan, was attached to the service of the Aq-quyunlu prince Ya'qūb Beg (A.H. 883-895 = A.D. 1478-1489), in whose name he wrote, A.H. 890 = A.D. 1485, a congratulatory letter to Sultān Bāyazīd II., who highly appreciated it for its elegant style. Shāh Ismā'il's advance compelled the author to take refuge in Turkey, where he was warmly received at the Sultān's court in A.H. 907 = A.D. 1501. He continued to enjoy the same favour from the Sultān's successor Salīm (A.H. 918-926 = A.D. 1512-1520), whom he accompanied in his campaigns against Persia and Egypt. He died in Constantinople, in Dul-hijjah, A.H. 926 = A.D. 1520. He left, besides the present work, several treatises on religious subjects and a large number of Arabic and Persian Qasīdahs.

We are told in the preface that Sultān Bāyazīd II. asked the author to write a detailed history of the Ottoman dynasty from its foundation in A.H. 710 = A.D. 1310 to the then current year, A.H. 908 = A.D. 1502, on the models of the histories by 'Atā Malik Juwaynī, Waṣṣāf, Mu'in-ud-

Dīn Yazdī and Shāraf-ud-Dīn Yazdī. He completed it in two years and six months. The Arabic title given to the work is:

کتاب الصفات الثمانية في اخبار القياصرة العثمانية

The work is of great value, and enjoys a well-deserved reputation. It is the first Ottoman history, on which all later histories of the Turkish Empire are based. It is also rare; only three complete copies of it are known to exist in European libraries, viz., in the British Museum, in Upsala, and in the Bodleian Library. See Rieu, i., p. 216; Morley, Deser. Cat., p. 142; W. Pertsch, Berlin Cat., p. 440; Tornburg, p. 191; Ethé, Bodl. Lib. Cat., No. 311; Ethé, India Office Lib. Cat., No. 571; Hāj. Khal., vol. ii., p. 110, and vol. vi., p. 500. A Turkish translation of the work is noticed in G. Flügel, vol. ii., p. 216.

The work is divided into eight books, called Katibah (کتابه) or Daftar, each of which is devoted to the reign of a separate king and begins with a prologue in verse. This copy, the first of the three volumes, begins thus:—

تبارک الذي بيده الملك و هو علي كل شئي قدير حسبنا الله
ونعم الوكيل نعم المولي ونعم النصير الخ

Contents:—

Preface, fol. 1^b.

Introduction (طليعه), in two sections, (1) the science of history, fol. 12^a; (2) pre-eminence of the Ottoman house and of the present work, fol. 16^a.

Katibah I.:

Beginning of the prologue, fol. 20^b:—

او مضت من ذكر بسم الله الرحمن الرحيم
من لساني لمعة او مت الي النهج القويم

Beginning of the Katibah, fol. 21^a:—

واين دفتر نخستين است از كتاب الصفات الثمانية في ذكر
القياسرة العثمانية در ذكر اخبار و آثار قيصر اول اسلام ابو
المجاهدين عثمان بيگ جنت مقام واين كتيبه مشتمل است بر
طليعه و دو مقدمه و پانزده داستان

It is divided into a Talī'ah, two Muqaddimahs, fifteen Dāstāns (only fourteen are extant in the body of the text; Rieu's copy has thirteen), and a Khâtimah, as follows:—

Tal'ah . Origin and genealogy of the Osmanlis, fol 21^a.

Muqaddimah (1) called مقدمة صحرى The early wars of the Osmanlis and their connection with the Saljuqs fol 30^a

(2) called مقدمة كبرى History of 'Usman Beg's accession to the throne, and of contemporary sovereigns, fol 42^b

Fourteen Düstans The first six relate to 'Usman Beg's wars and conquests before his accession, fol 48^a, and the last eight to those which followed that event, fol 61^a

Khatimah 'Usman Beg's death, fol 79^b

Katibah II

Beginning of the prologue, fol 83^b.

بسم الله الرحمن الرحيم

مرور دهر سر حکم

Beginning of the Katibah, fol 84^a —

ار كات كتاب الصفات الساميه في احبار الصاصرة والخلق

العمانه —

Divided into a Tal'ah, two Muqaddimahs, and eighteen Düstans, thus —

Tal'ah On the reason of the transfer of sovereignty, fol 84^a

Muqaddimah (1) Qualities and virtues of Ur Khan fol 85^a,

(2) account of his accession, and of contemporary kings, fol 86^b

Düstans His wars and conquests, fol 91^a

Katibah III

Beginning of the prologue, fol 132^b

هسب بسم الله الرحمن الرحيم

مطلع الوار قران حکم

Beginning of the Katibah, fol 133^a —

ار كات كتاب الصفات الساميه وآن دهر ثالث

اصب ار تاريخ مسمي نه هسب نهسب —

It is similarly subdivided, and treats of the reign of Murad —

Tal'ah . Fol 133^a

Muqaddimah (1) Fol 135^b, (2) fol 137^a

Düstans (eighteen) Fol 138^b

No. 533.

fol. 191-372; lines and size same as above.

Vol. II.

Continuation of the preceding.

Katibah IV.:

Beginning of the prologue, fol. 191^b:—

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَوْحَةٌ نُورِيست ز لَوْحِ قَدِيمِ

Beginning of the Katibah, fol. 192^b:—

از کتاب کتاب هشت بهشت و دفتر چارم از تواریخ و اخبار
..... در ذکر قیصر چارمین از آل عثمان سلطان بایزید
یلدیریم خان -

It is subdivided into two Muqaddimahs, fol. 192^a and 195^a respectively, and sixteen Dâstâns, fol. 200^a, and treats of the reign of Bâyezîd Yildirim. The fourteenth Dâstân, fol. 229^b, is defective. It breaks off after four or five lines, and the lower half of fol. 229^b and the whole of fol. 230^a are left blank, after which the sixteenth Dâstân begins on fol. 230^b. It is wanting in Rieu's copy.

Katibah V.:

Beginning of the prologue, fol. 240^b:—

هست بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
مخزن اسرار قران حکیم

Beginning of the Katibah:—

از کتاب کتاب هشت بهشت در اخبار قیصر پنجم از
قیصره اسلام و مملاطین معدلت سرشت الخ

It is devoted to the reign of Muḥammad I., is subdivided into a Muqaddimah, fol. 241^a, twenty-eight Dâstâns, fol. 247^a, and a Khâtimah (wanting in Rieu's copy), fol. 297^b.

Katibah VI

Beginning of the prologue fol 300^b —

اسدای صا ر س م الله الرحمن الرحیم
اد مرادی ههنا ذکر له خط عظیم

• Beginning of the Katibah —

ار کتاب کتاب هست بهست و این دفتر در ذکر
احبار لطائف آثار قصر نشتم است —

It treats of the reign of Mur d II, and is subdivided into two Muqaddimahs fol 301^a and 312^a respectively, and twenty four Dastans, fol 317^b

No 534

fol 343-690, lines and size same as above

Vol III

Continuation of the preceding

Katibah VII

Beginning of the prologue fol 373^b —

هست س م الله الرحمن الرحیم
میر حمد خداوند کریم

Beginning of the Katibah, fol 374^a —

• ار کتاب کتاب هست بهست در تاریخ آثار و احبار قصر
صانع —

It treats of the history of Muhammad II, and is divided into a Muqaddimah a Qalb, two Junahs and twenty nine Dastans, as follows —

Muqaddimah in two Tahihs (1) The accession of Muhammad II fol 374^b (2) Account of contemporary kings and men of learning fol 381^a

Qalb — with numerous subdivisions treating of the qualities and virtues of Muhammad II of his power and armies of his conquests and territories, and of his constructions, fol 388^b

Junâh. (1) His children, fol. 432^a; (2) his Wazîrs and Generals, fol. 424^b.

Dâstâns. Of the twenty-nine Dâstâns, fol. 429^a, seven, relating to wars with Muslims, are said to belong to the right wing, *ميمنه*, and twenty-two, treating of wars with infidels, to the left wing, *ميسره*.

Katibah VIII.:

Beginning of the prologue, fol. 532^b:—

صبح بسم الله الرحمن الرحيم
مطلع الانوار من وجه كريم

Beginning of the Katibah, fol. 533^a:—

از کتاب الصفات الثمانيه از کتاب هشت بهشت
در اخبار خليفه ثامن —

It is devoted to the reign of Bâyezîd II., and is subdivided into a Muqaddimah, a Talî'ah, a Qalb, and two Ba's, thus:—

Muqaddimah. Pre-eminence of Bâyezîd II.'s reign, and history of contemporary kings, fol. 533^b.

Talî'ah. Qualities and virtues of Bâyezîd II.; his pious foundations and constructions, fol. 540^a.

Qalb. His accession, fol. 563^b.

Ba's. (1) Wars, conquests, and other events connected with his reign, in eight Dâstâns of the right wing, and ten of the left, fol. 569^a. The last Dâstân of the left wing ends with an account of the repulse of the French and Venetian attack on Mitylene in A.H. 907 = A.D. 1501. The last of the right wing recounts the festivities at the circumcision of Prince Mahmûd's children, A.H. 911 = A.D. 1505. (2) In two sections (Junâh): (i) Children of Bâyezîd II., fol. 648^a; (ii) his Wazîrs, Nobles, Generals, Qâdis and 'Ulamâ, fol. 657^a. The last section ends with a notice of Firûz Beg's appointment as Governor of Bosnia in A.H. 912 = A.D. 1506.

The Khâtimah, written entirely in verse, begins thus on fol. 681^b:—

It is a later addition, and deals with an account of the domestic feud which resulted in the deposition of Bayazid II and the accession of Salim I

The author's Salim Namah containing the history of Sultan Salim, is noticed in Rieu, *a*, p. 218

All the three volumes are written by one and the same scribe, in fair Nasta'liq, within coloured ruled borders. The headings written in red, are in large Naskh. Each Katibah begins with an illuminated head-piece.

The colophon is defective, as the greater portion of it has been torn away. The few words still left read thus —

ام الدين علي الدلسي

These words evidently forming a part of the author's name, as well as the nature of the handwriting and the general appearance of the MS, tend to suggest that it is an autograph copy.

APPENDIX.

WHEN the printing of this volume was nearly complete, I discovered in the Bûhâr Collection of manuscripts at the Imperial Library, Calcutta, a copy of a poetical anthology by Sharaf-ul-Din 'Alî Yazdî (d. A.H. 858 = A.D. 1454), see No. 512. It is a most interesting work, and its existence has (so far as I can discover) hitherto been unknown, so that it seemed to me worth while to give a short notice of it here.

• Sharaf calls it in the preface *تحفة الفقير وهدية الصّير* *Tuhfat-ul-Faqîr wa Hadyat-ul-Haqîr*. It is a collection of the choicest specimens of the different branches of Arabic and Persian poetry by various authors, arranged in sixty-four Bâbs according to the topics of which they treat. The most prominent of the Arabic poets from whom the selections are made, are: 'Alî bin Abû Tâlib, Imâm Zayn-ul-Âbidîn, Abû 'Alî Sinâ, Hassân bin Shâbit and Abu'l-Fath Bustî. The number of Persian poets is vast, ranging from the age of Firdausî to Sharaf's own time. The copy, written in ordinary but learned Nasta'liq, is dated A.H. 1019.

When the printing of this volume had already got beyond No. 455, I received by the kindness of Prof. E. G. Browne, of Cambridge, copies of his monograph on the *Mujmal-i-Faṣihî*, reprinted from "Le Muséon," Sér. III., Tom. i., No. 1.

• One more point. I ought in describing the *Mukhtâr Nâmah* (No. 504) to have stated that it was written during the reign of one Nizâm Shâh. The author devotes no particular attention to him,

but he is highly praised for espousing the cause of the Shi'ahs. He seems to be identical with Burhân Nizâm Shâh of Ahmadâbâd (A.H. 914-961 = A.D. 1508-1553), a staunch supporter of the Shi'ah religion, who, according to Firishtah, rejected the names of the Shihâbis from the Khutbah, and substituted those of the Imâms, engaged Shi'ahs to abuse and curse the first three caliphs and their followers, and took other severe measures to persecute the Sunnîs.

ABDUL MUQTADIR.

